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MOUNT SINAI, &c.

J. GADSBY.

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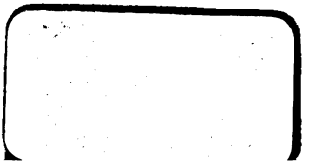


MOUNT SINAI

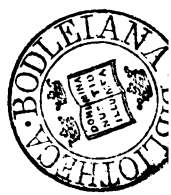
AND

THE HOLY LAND,

IN 1864.

BY JOHN GADSBY,

AUTHOR OF "MY WANDERINGS," "SEBASTOPOL AFTER THE WAR,"
&c. &c.



LONDON:
ALFRED GADSBY, GEORGE YARD, BOUVERIE ST.,
FLEET STREET.

1864.

Price, 8d. Stitched; 1s. Cloth Flush.

203. g. 72.

LONDON:
[illegible] BOUVERIE STREET,
[illegible] STREET.

J. GADSBY'S

VISIT TO MOUNT SINAI, &c.

When I visited the East in 1859–60, accompanied by Mrs. Gadsby, as recorded in "My Wanderings," Vol. II., I had no idea that I should ever see that part of the world again. And certainly I had no desire to do so; for, though everything which can tend to the comfort of travellers is being more and more introduced every year, and though, from my knowledge of the people and place, I am almost at home in Egypt, there are still annoyances enough to outweigh all, to say nothing of having again to leave a comfortable home. And not only so; but it seemed to me that I had turned over every stone, both in and out of my way, in search of information, and that there was not another idea or "illustration" to be got. I have no doubt there was, however; but I had plucked, and raked, and gleaned to the extent of *my* capacity, so far as I could then see, and could go no farther.

When, therefore, my medical advisers, during the autumn of 1868, not merely recommended, but almost compelled me to leave home again, my old pulmonary symptoms having reappeared, I can say in all sincerity that I never in my life obeyed so reluctantly,—a fact to which the various members of my family can bear testimony; and even when I had taken my ticket at

Marseilles for Alexandria, a single lifting-up of the finger of any one I knew would have prevented me proceeding. I had forebodings of evil which I could not shake off, forebodings for which, as the sequel will show, there was some foundation. I got up on the morning of my departure from Marseilles in so nervous a state that I could hardly dress myself, and for the life of me I could not get my things into my carpet-bag. I tried to breakfast the feeling off, but could not. Then I tried to walk it off, but with no better success. In vain did the agents of the Messageries Impériales Maritimes assure me that the steamer, the "Duplex," was a new one, and one of their best, and that good English tea was now given to the passengers morning and evening; in vain did the nice little French girls, with their petit bouquets of violets and winning ways, endeavour to get either a sou or a smile out of me. I moved about as if made of lead with a little living power; and it was not until we were fairly out of the harbour that I gave up the idea of turning back, and so cast my eye forward.

Some of my readers may exclaim, "Why does the man write so *soft*?" I can only reply by repeating what I have said in "My Wanderings," that I write more for my immediate and personal friends, who can sympathise with me, weeping when I weep and rejoicing when I rejoice, than for the public at large; though I hope I shall interest all. Indeed, I should be sorry if I thought nothing that I write was worth reading. I should like it also to be worth remembering.

It was on the 29th of January, 1864, that I left Marseilles. I had put off the evil day as long as I could, and much longer than I ought to have done; for had I gone earlier much of the suffering which subsequently fell to my lot would probably have been spared me, seeing that I should have gone at a better season.

The "Duplex" has comfortable berths, and a most commodious saloon; but she is by no means a good *sea* boat, being long and crank for the purpose of speed. We left with a fair wind; but on Saturday evening, on entering the Straits of Bonifaccio, it changed to right ahead. Our captain would not venture out of the straits, but made his way to the island of Caprera, and there cast anchor, very near to Garibaldi's house. Here we remained 40 hours.

At the dinner table a gentleman sat opposite to me who I felt persuaded was not a Frenchman, from the way he handled his knife and fork. "Are you English, Sir?" said I. "No, Sare, I am Greek; but I have lived in England,—in Manchester, for some time." Of course I was at home with him at once. "Have you been in Athens?" he asked. "Yes," I replied, "I have been there twice. I was there one New Year's Day, at Dr. King's, and Mrs. King made us a Greek New Year's pudding, nearly three feet in diameter." "Ah, ah, ah! So large, so large!" said he, spreading out his hands. "And who got de money?" "What money?" I asked. "O! Mrs. King put money in de pudding—always do; and who find it very lucky all de year." "I do not remember that." "O yes, yes! always, always! In Greece we put a quarter-drachma, in Manchester a threepenny-bit. Ah, ah, ah! always lucky who find it." I found he knew several gentlemen with whom I was acquainted, and we passed a number of agreeable hours together.

The wind having moderated, we proceeded on Monday morning towards Messina, arriving there early on Wednesday, Feb. 3rd.

I could not help contrasting the Messina of the present day with Messina as it was under King Bomba. When I was there a few years ago, not only had we to pay high for our passports, but had often great trouble to procure them, and frequently much more to land even when we had them; and spies dodged our steps in every street. Now everything is free as the air we

breathe. Passports are out of the question, and the people seem joyous and happy.

The hour for departure was posted as usual on the companion of the steamer, and we left accordingly; but it blew a little fresh, and our captain would not venture out of the straits, but turned back and re-moored until the wind abated.

The night of the 3rd was a fearful one. There was an awful tempest. The wind howled, not in a hurricane merely, but in hurricanes. Furnaces of lightning flamed, artilleries of thunder roared, and seas of water fell. A French steamer came in, utterly disabled. It was well we were in the bay.

We remained at Messina for 48 hours. Some of the passengers, especially my Greek companion, complained much. The Greek was going to Alexandria on special business, and the loss of those two days would cause him a loss of ten days, as he could not transact his business in time for the steamer he wanted, and would have to wait ten more for the next; but the captain, I am persuaded, knew his boat, and was wise in his precautions. He had a number of valuable horses on board, and he said the loss of two days was nothing compared with what the loss of the horses would be if he had to throw them overboard.

At Messina we were joined by Mr. Evan Leigh, of Manchester, a gentleman well known and highly respected there; Mr. Easton, of New York; and Mr. Hood, a Scotchman, but also of New York, having resided there 30 years. I give the names of these gentlemen, as we afterwards travelled much together; and I am sure they will not object to it, for a better party perhaps never met.

As we passed Mount Etna in the distance, we saw it in one of its grandest aspects. Towering high above its neighbouring hills, covered with snow to within a few hundred feet of its base, and volumes of smoke issuing from its crater, while the whole reflected the rays of an Italian sun from a cloudless sky,—the

sight was the most magnificent of the kind I ever beheld.

On Sunday we had, as usual, French service on board. The captain and three of the officers were playing at cards most of the day; some of the passengers were playing at chess, others at draughts, others were rattling dice at backgammon, and most of the others were singing songs.

We had a Prussian gentleman on board, who told me he was not well, and thought he would ask the doctor to give him a barber. "A barber!" said I; "what is that?" "You not know what a barber is?" "Yes," I said, "a barber is one who shaves and cuts hair." "No, no, no! I mean a brown powder called a barber. I will look at my dix-shon-ary. Ah, ah, ah! It is rubbarba!" (Rhubarb.)

We arrived at Alexandria at 8 in the morning of the 9th. Having an Arab pilot on board, we went right in. All the steamers belonging to the Peninsular and Oriental Company and the Messageries Impériales now carry an Arab pilot with them; so that there is no delay on entering the harbour. And what a different looking set of men these pilots are to what they were in 1847, as described in "Wanderings," Vol. I., p. 134. They are now dressed like gentlemen, with their gold chains, &c.; and most of them speak "a little" English.

There was no lack of boats, as usual, put off to us; but assuredly the men are more civilized than they were in 1847. Travellers who complain now should have visited Egypt then. The streets, I may say, are swept for them now. One old man recognised me, and I and four others took his boat for shore. He coolly told me, in Arabic, that if I would tell the gentlemen the fare was 4s. each, he would divide with me, and could hardly believe himself when he found I would only allow them to pay 1s. each, so unaccustomed are the Orientals to having a bribe refused.

We went direct to the Peninsular and Oriental Hotel, now kept by a Frenchman, as, indeed, I believe

all the hotels in Alexandria now are. The charges have risen to 13s. 6d. a day; and no wonder, for I found everything in Egypt had risen in even greater proportion. My bill for three nights was, of course, £2 0s. 6d.; but it was made out £2 6s., and those of my companions were made out the same. Two of them had not discovered the cheat, and were paying the money. I had to remain at Alexandria three nights, as I could not get my heavier luggage, which I had sent by way of Southampton.

Alexandria is now lighted with gas. Numbers of new streets have been opened on the site of the ancient city, and houses and offices erected superior to those in the Great Square. Rents are trebled and quadrupled. I have no doubt that the city is destined to become the greatest commercial city and port in the East. Surely the time has already arrived which was hinted at by Isaiah, that Egypt might be again looked to for help. (Isa. xxx. 2.) And there is another novelty in Alexandria. Shoeblacks have been introduced, I will not say *à la Londres*, but *à la Française*, as these useful *artistes* were known in France many years before they were thought of in London.

On the 12th I reached Cairo, and wended my way to Shepheard's Hotel, now kept by Mr. Zech. Hundreds of soldiers were at work on various parts of the railway, repairing the damage caused by the inundation of the Nile, as my readers may have it in mind the Nile rose so much higher in 1863 than usual as to cause great damage. Thousands of bales of cotton were lying at the stations, waiting their turn to be sent to Europe, as the Viceroy was said to have taken possession of the line and of most of the boats on the river for the conveyance of his own cotton, while that of the merchants lay month after month uncared for. The merchants of Alexandria remonstrated, as well they might, if what they said were true, and the interference of our Foreign Secretary was invoked. The merchants did not wish to interfere with the Viceroy's

rights; but they demanded, if the railway were not sufficient to carry all that was needed, that they should be allowed to construct another at their own expense. Now, I do not believe that the Viceroy knew of these grievances; for he at once instructed the director of the line, my friend Ismael Bey, (see "Wanderings," Vol. II., p. 473,) personally to see that all cause of complaint was removed.

Near to almost every station, and indeed all along the line, numerous ginning mills had sprung up; that is, mills for separating the seed from the cotton. They were to be seen almost by scores. What a change has the American war wrought for Egypt! No less, I believe, than eight millions of pounds sterling of British gold alone was imported into Egypt for cotton in 1863; and so high was the price that numbers of the people cut open their divans, or sofas, for the purpose of selling the cotton, causing, as an ex-Mayor of Manchester assured me, a larger importation of fleas into Manchester than had ever been known before. One Egyptian told me he had, in 1863, 37 acres of cotton. It cost him only altogether £2 an acre to produce it, and he had sold it for £36 per acre. The land was his own, but he had taxes to pay. (It is estimated that this season the value of the cotton to be produced in Egypt will be £27,000,000.)

One thing is remarkable, that, while the Egyptians had imported £8,000,000 of gold from England for their cotton, they had had to export to Syria and various parts a like sum for cattle. The murrain had swept off 900,000 head of cattle, at an average cost of upwards of £8 per head. One Arab whom I know well, the father of the lady of whose marriage I give an account in "Wanderings," Vol. I., pp. 264–266, told me he had 17 cows and buffaloes, and had lost every one.

It was so cold in Cairo that we were glad of a fire in the reading-room of the hotel. The week previously, indeed, there had been what, I believe, was never heard of in Egypt before,—ice nearly half an inch thick.

Some said only an eighth of an inch; but it was in another locality. The chief gardener, Mr. Chapman, an Englishman, of Shoubra Gardens told me it had destroyed hundreds of trees, plants, and shrubs.

Not only did Cairo abound with English travellers, but also with English operatives, principally from Lancashire, some of whom had come out to superintend the ginning mills, and others to fix and work the Viceroy's agricultural machinery,—steam ploughs, &c., of which he was importing largely. I saw two of the latter in the dockyard, unpacking the machinery, exposed to an Egyptian sun, with nothing on their heads but red fez caps. One of them was so anxious to have a copy of my books, of which, he said, he had heard so much, that at last I let him have my own private copy, the only one I had. I cautioned them against working with their heads so exposed to the sun; but they said they liked it, and it agreed with them well. In only a few days afterwards one of them was dead and buried. He had died of a sun-stroke.

One of the Lancashire men told me he liked his village life better than he did at first, as he was now able to speak a little Arabic, and was gradually getting the Arabs at work in the mills into his ways; only, he said, he would be glad of more English society (there was none but himself) and fewer Egyptian rats. He had shot scores of rats and poisoned others; but he could not clear his house. He had to go from home on one occasion, and to be away for six days. On his return, he went to bed; when, fancying he felt something move, he got up and struck a light, and found a mother and six children in bed, all doing well!

Cairo is certainly becoming fast Europeanised. The Viceroy, Ismail Pasha, seems to care for nothing but the filling of his coffers, for the benefit of his family after his decease; and this he is doing, I believe, to the tune of *at least* three millions sterling a year *clear*. His income from the railway is immense, the Peninsular and Oriental Co. alone paying him nearly a mil-

lion sterling a year. His profits on cotton were scores of thousands last year; and he has taken to himself all the land which his predecessor, Said Pasha, (who, by the way, died in 1862, after his visit to the International Exhibition in England,) had given to his *employés*, and appropriated all to himself. One of the old officials told me he had taken from him 300 acres, giving him a berth in a public office instead. But these are small sources of income compared to the taxes, sugar mills, Government lands, &c. There has been no remission of taxes, nor lessening of arbitrary power; but the people are certainly better able to pay the taxes than they were.

One of the pashas had an auction some time ago; but nobody would bid up to his reserved price. The auctioneer, therefore, said it was no sale, and they must begin over again; but still no more was offered. One of the officers then went to one of the bidders, and said, "Won't you bid any more?" "No; I cannot afford any more." "Then you shall be bastinadoed." So he was thrown down and well lashed; whereupon they all went on bidding until the price was reached.

I believe that the Arabs of Cairo, numbers of them at least, are becoming every year less and less religious. They are still Mahometans, and nothing can or could induce them to profess Christianity; but their superstitious religious ceremonies are falling into disuse; yet in themselves they are as superstitious as ever. The ceremony of the Doseh, I was assured, was fast going out, not having a quarter of the devotees it had a few years ago. One of Mr. Zech's servants lay down last year, and was dreadfully hurt. He cursed the horse and the sheikh and everybody.

A few months ago the people were carrying a Santon, Sheikh Abouseer, to the grave, when all at once (which is no uncommon thing) the bearers came to a dead stand, and declared the sheikh would not be buried, and would not let them go any farther. All the mourners and wailers were alike panic-stricken, and

the panic spread rapidly all over the town, while the body and bier were left in the middle of the road. News of it soon reached the pasha of the city, and he sent men out as spies. In this street and in that and in that, the crowds were all talking of the obstinacy of the sheikh in not allowing himself to be buried. Soldiers then made their appearance, and crowds were marched off to the police court and bastinadoed. A black servant of Mr. Zech's was one, and he had 70 lashes. We were talking of it one day, when he shrugged his shoulders and cursed the sheikh and his mother.

Mr. Zech's manager was scolding one of the servants, when he cursed all the infidels in Christendom, and said he did not want to eat the bread of any infidel. "Well," said the manager, "why do you?" "Because I can't help myself. I did not say I *would* not, but I did not *want* to do."

There appears, however, to be a movement amongst the Turks in Constantinople. In the "Times" of August 3rd there is an account of several having attached themselves to the Church of England, and of one who had become a minister. A few years ago the loss of their heads would have been the certain penalty; but now the preacher has simply been ordered to leave the city; and so he preaches in the interior. Who can think of war without shuddering? Yet it is certain that the Russian war has been the means of working this change. Later accounts, however, state that some chiefs who had become converts had been sent to Karpouth.

Hassenayne Effendi told me Said Pasha had caused the people all over Egypt to give up that prayer, "O God, destroy the Infidels," &c. ("Wanderings," I., 238.)

Hassenayne is still superintendent of the dockyard at Boulac. Indeed, I hardly know how the dockyard divan would do without him. He came to dine with Mr. Leigh and me one evening at the hotel; and, though I had known him well before, I was surprised at his aptitude at universal conversation, his enlarged views, and excellent store of general knowledge.

It was a lovely evening; while we were enjoying the air outside, just before dinner, a big man drove past. Hassenayne said, "That's a Frenchman. He dined with me the other day, and all the time did nothing but rail against the English. At last he said he believed the English had instigated those Italians to try to murder the Emperor. I could not stand that," continued Hassenayne; "so I said, 'You are my guest and partaking of my hospitality. I did not want to insult you while you are under my roof, so I have said nothing so far; but if you call the English assassins, I'll break your head. The English for me!

"'The land of roast beef and plum-pudding,
And that we can get everything good in.'"

There had been a steamer up to Assouan with passengers, at £30 each, including board. One was up the river while I was in Cairo, and a third was advertised to leave Boulac on the 25th of February. H. and E. at once decided upon going by it; and I strongly advised them to do so sooner than join a party at a boat, as they were wished to do, seeing that the season was so far advanced. They begged, nay entreated me to join them; but I positively declined, as I did not expect to find anything new up the river, and as the bent of my mind was towards Mount Sinai. I should have been willing enough otherwise to have gone, as they were really excellent travelling companions, so unselfish.*

* E. amused us one day by giving us an account of a "fix" he had been in that morning. The waiter knocked at his bedroom door: "Breakfast is ready, Sir." He got up and looked at his watch, but found it was "fixed," as he had forgotten to wind it up. "Well," said he, "I guess I'm 'fixed' too, for it must be late." In due time he went down, and found not only the company all gone from the table, but the table cleared. "I guess I want some breakfast." "Well, Sir, there is not much left. You can have what there is; but you must be quick." He thought that was "pretty impudent" of the waiter, and felt as if he would have much liked to have "fixed" *him*. Breakfast had, he went outside, but could no

Ramazan commenced last Wednesday. Nothing whatever must pass the lips from morning gunfire until evening gunfire, at sunset. It is dreadful to see the poor creatures languishing, and rushing to the water as soon as the gun fires.

Mr. Turnbull, the baker, died this morning. He had been some time ill, and would not have a doctor.

It would, perhaps, have been well for me had I remained at Cairo altogether; but I did not feel satisfied until I had visited the awful scene of the giving of the Law. The dragomen, however, were asking £40 a-head for parties to take them, stating at the same time that it could not be done from and to Cairo under 25 days. The money was too much, as it was exorbitant, and the

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where see his companion, H., so he thought he had gone for a walk. Time went on, and the gong sounded,—gong, gong, gong. "Well," he said, "I guess I AM late. There's the gong for lunch." He went with the stream, as usual, and took his seat. "Why, here's a new move," said he to himself. "The landlord is now giving us a hot lunch, and tea and coffee as well. Somebody has been complaining of his luncheons. But where's H.?" At length H. makes his appearance. "I'm a little late," said he. "Yes," replied E., "you've been going ahead this morning." H. looked at him, but said nothing. E. then said, "This is first-rate, to give us a hot lunch with tea and coffee." H. looked at him again, as though he thought his mind was *not* "fixed," but wandering. "I guess I overslept myself this morning," continued E. "I meant to have had my hair cut before lunch, as it is too cold to have it done in the evening." H. again looked at him, and this time most sorrowfully. "I wish your mother were here," said he. "What for?" said E. "Why, to take care of you. I begin to feel alarmed." "Alarmed! at what?" "At you, you are incoherent!" "Incoherent! Why it is not an hour and a half since I had breakfast, and now here's lunch!" "Lunch! Are you dreaming? *This* is not lunch." "I tell you it is, for I had breakfast an hour and a half ago." H. still looked as though perplexed. But at last the fact oozed out. The overland passengers were going to Suez by an early train, and the waiter had knocked at E.'s door by mistake; and what the waiter meant when he told him he must be quick was that he would otherwise lose the train. E.'s quaint way of telling the story made it quite a romance, as we sat at the dinner table.

time too long for me, especially as the latter was all tent life in the desert; and I was, therefore, giving up all thought of it, when I heard that a steamer was going from Suez to Tor, that Tor was only 12 hours from Mount Sinai, that the road was perfectly safe, and that I should have no difficulty in working my way back. I proposed to Mr. Leigh to accompany me, stating that it appeared we need not be away more than 10 or 12 days, which neither of us wished to be, as I wanted to catch the Austrian steamer at Alexandria for Jaffa on March 16th, and as L. had important business to attend to with the Viceroy. He readily assented.

On Feb. 27th, therefore, we left by rail for Suez. My old friend Ismail Bey, who is now director of the railway, and who had by his management, in a few weeks, nearly trebled its income, gave me a letter of introduction to the governor of Suez, to enable us to go by the steamer, and which he had no doubt would be useful to us in other respects; and useful it was.

We arrived at Suez about 2 o'clock, and went to the hotel, the best hotel in all Egypt unquestionably, kept by a Maltese, Mr. Schembrei. The wines, &c., are supplied by the Peninsular and Oriental Co., and the hotel has their entire patronage and support. The hotel was full. Mr. S., however, having known me previously, found a room for Mr. L. and myself; but we gave it up to Canon and Mrs. Westmore, of Manchester, they having arrived from Cairo on camels. L. and I had the lady's saloon to ourselves, which did very well. The gentlemen's saloon was, I believe, filled in every part.

In the evening I presented my letter to the governor. He was sorry to say the steamer was gone; but he sent for the owner of a boat, who agreed to take L. and me to Tor for £2 each, and wait until Monday night for us. We were to have the cabin and roof to ourselves. The governor also gave me a letter to the governor of Tor, which would insure every attention as to camels, &c. He assured us the road was perfectly safe.

On the following day Canon Westmore preached in the large saloon of the hotel to about 60 or 70 persons, principally overland passengers who were from Bombay; but there were several English present, who are resident at Suez, in the employ of the P. and O. Co. These gentlemen have a far higher moral standing than most of the English residents in other parts of Egypt, rarely missing service when there is any, except when their duties prevent it, and never being seen carousing in the cafés or public streets. Would that their example were more followed!

I have in Vol. I. given some idea of what the P. and O. Co.'s traffic was over Egypt some years ago; but what I there state is mere child's work compared with what is now done; and that work is increasing prodigiously every year. Take Suez as an instance. The Co. there pays £900 per *month* to European *employés*, £350 per month to natives, and £1,000 per month for extra labour; total £2,250 per month. They carry about 600 passengers per month, with an average of five packages for each=3,000; they have from 5,000 to 6,000 packages per month of cargo, 600 or 700 being of indigo; and 8,000 to 9,000 boxes of specie per month, value, £1,500,000. In 1863 it was exactly £17,671,608. Surely Australia must give way some time!

Suez is a fast-improving place. English and French residences, warehouses, and offices are springing up in every part; so that it is no longer the miserable village it once was. The Suez Canal, of which I shall have to speak by and by, has done much towards these improvements. The fresh water canal, brought to the town by the French, cannot be too highly spoken of. Without this, Suez never could have risen to much importance, as all the fresh water had to be carried by rail or on camels from Cairo; but now the place bids fair to be a good commercial port.

On Monday (29th) L. and I had to be up by times and hard at work, having neither tent, provisions, cooking apparatus, nor anything else. I engaged a drago-

man, who could speak "a littell" English as usual, just enough to mislead us, and no more. Mr. Schembrei kindly lent us his tent, and Mr. S., manager of the P. and O. Co., gave orders that we should be supplied with whatever we required from their stores.* We, therefore, had preserved provisions and soups of various kinds, tea, sugar, biscuits, pans, kettles, &c., at ship prices, and the use of mattresses, blankets, and crockery free, gratis, for nothing, paying only for what we spoiled or broke. No men in the world could have fared better or found better friends in so short a time. I never in my life met with more gentlemanly persons, more ready to oblige, than those in the P. and O. service at Suez. "How different," I remarked to myself, "are these to the Government *employés* in the stamp department at Somerset House!" Water casks, charcoal, and various other articles we purchased in the shops.

By 2 o'clock all was ready. We dined, and then left in a small boat for our "ship," which was lying out. On reaching it, both L. and I looked half frightened, and hesitated. Were we to brave the Red Sea in such a boat as that? It was an Arab boat, much like those on the Nile, only not flat bottomed. It was deep-laden with wheat, like the one Paul was in.† At last we determined upon making the best of it. So we went on board and put the brush in requisition, and that was all we could do, but by no means all that our comfort demanded. We could not stand upright in the cabin, and my head was quite sore from constantly *trying* to

* The Company keeps at Suez large stores of everything which their steamers going to India can require.

† I have heard Acts xxvii. 38 commented upon as though throwing the wheat overboard meant the wheat which was being used for food; but that must have been comparatively a small quantity. The probability is that the boat was an open one, similar to those still used in the East, that she was laden with wheat, like ours, that all the passengers and crew sat and slept on it as ours did, and that it was all thrown overboard to lighten the boat.

knock the roof higher. I made a kind of hammock for my berth, which answered tolerably well, and L. spread his mattress on the floor. I need hardly say that vermin abounded. The men were remarkably civil, altogether different to the Cairenes. We had men and women passengers, "2nd class."

Mar. 1.—We did not leave last night until 10, and then went about 12 or 15 miles. Wind against us to-day, so the captain turned back and anchored under a hill. He was also afraid of the English steamer from India, which sometimes runs the boats down. I remember an overland passenger once telling me they had run one down, ere they were aware, as the Arabs had no lights shown. Our captain had no candle, no lamp, no lantern on board. L. and I were one night aroused by a dozen voices calling out at once, "Howajer! Fenoos, fenoos!" (Sir! A lantern, a lantern!) A steamer was in sight in the distance, and our Arabs had no lights to show, to warn it to keep off.

These boats are so constructed that they cannot tack. They must go before or near the wind; so when the wind turns they must turn. Hence it is that they are often days and days and even weeks before they reach their destination; on which occasions their distress is often great. They do not run out of provisions, as they are usually laden with some kind or other; but their water fails. They will not take a proper supply; and the steamers to and from India have often to send a boat to them to relieve them. In our case we were told that we should not be more than 24 or 30 hours in running to Tor, and might do it in 12; but we took two good casks of Nile water, nevertheless, from the fresh water canal at Suez, that we might be prepared for an emergency; and one of these we found, on arriving at Tor, the people had well-nigh emptied. Experience never teaches these fools wisdom. Though they may suffer from time to time, they would take no more precautions in future. They would simply lie down, and exclaim, "Mashallah!" (It is God's will!) not consider-

ing that it was their own stupidity that had caused all.*

An Arab was once on a journey, when he came to a village, not famous for its hospitality, at any rate not to toofeylees,—"spongers," (I., 248,) and this man was known to partake largely of that character, going from place to place, living without working. No man asked him into his house, so he lay down for the night, as beggars often still do in the East, on a dunghill. (1 Sam. ii. 8.) During the night he dreamed that he saw a comfortable bird's nest, with an owl comfortably nestling in it. The owl never left the nest, but a raven came regularly and fed it. "Ah!" said he on awaking, "I shall be fed here in the morning." When daylight appeared, however, a man went up to him, and said, "What! Are you not gone?" "No," replied the traveller, and he told him why, repeating to him his dream, and stating he knew he should be fed as the owl was. "You fool!" exclaimed the villager. "Did you not see two birds? Why did you choose the owl, and not rather the raven, and have gone and tried to feed others, sooner than expect yourself to be fed?" And so saying, he drove him away.

Mar. 2.—A storm last night, while we were at anchor. L. was dreadfully frightened, and declared the helm would break, as it banged, banged perpetually. He had the captain in the cabin to look at it, but he assured us there was no danger, and put his finger to

* Mahomet taught his followers Stoicism, mistaking it for trusting in God. Hence it is that, however dire a calamity a man endures, he displays no emotions, that show the loss has been sanctified, that his heart has been affected; but simply exclaims, "Mashallah!" and sits down to smoke his pipe. Indifference or apathy is not humility; yet to see the people sometimes, if you did not know them, you would think them all humility; but it is mere pharisaism and stoicism. On one occasion, however, when on a journey, Mahomet was asked by some of his fellow-travellers if it would not be presumption to tether their camels. Ought they not to trust in God that they would not go astray? Mahomet must, at the moment, have seen that he was in a fix. "Tether and then trust," he replied.

his eye, to show to us we were as the apple of his eye. The night was a sad one for fleas, noise, &c.

Mar. 3.—I copy the following from my journal: "If ever I knew what it is to be thankful, I do this morning that I am safe at Tor. I was awoke last night, after having quieted the fleas, by a heavy sea banging against us and a row amongst the sailors. It was awful. It was blowing a gale of wind, the boat was dipping in, and being only a foot or two from the water, an extra dip might swamp her. The men were working hard, taking down the large sail. It was done, and well done, and it was well it was done. Had the boat's head got to the wind, we must have gone down, being open at the fore part. As it was, we ran at a furious pace before the wind. It was nearly dark, and the sea hereabouts nearly or quite 30 miles wide. The gale increased. L. got up as well as I, and we neither of us undressed again. There were three of these boats lost only a few weeks ago, and my wonder is how they can live in such a storm. I looked up to the Lord for safety, for I felt there was little in the boat; and while I did so, it was suggested to me, 'Yes; now you are in trouble you can ask for deliverance.' Then came the psalmist's words: 'In my *distress* I cried unto the Lord, and he heard me.' This gave me confidence. Indeed, from Ps. L. 15, it would seem that the proper time to call is when we are in trouble. But ours was an appalling situation. Only think of a deeply-laden, open boat in such a sea! We were favoured with an excellent steersman. He seemed to know how to meet almost every rolling wave, and every gust of wind. When the moon got up, we could see land on the left. We doubled it, and were then in quieter water."

We arrived at Tor about 12 o'clock. A fair-complexioned, fine-looking man, in a lily-white shirt, came in a boat and took us off. He turned out to be the governor's servant. He took us direct to his master's house; and we were shown into a neat apartment on the first floor. Looking at those about us, I said to my-

self, "These men are neither Turks nor Arabs, I am persuaded;" and I was right, for the whole village was either Copt or Greek.

The governor soon made his appearance, and I handed to him the letter from the governor of Suez, stating that we wished to proceed without loss of time to Mount Sinai. He immediately dispatched a messenger after camels, and said they would be here early, so that we should have no difficulty in reaching the Mount on Saturday. We now, however, began to learn that it was no use trusting to anybody's opinions or assertions. We had been told at Cairo that Tor was only twelve hours from the mountain, whereas it is at least twenty-six; at Suez we had been assured that we could hardly be more than 24 or 30 hours in reaching Tor, whereas we were between 60 and 70; and now we were told that the camels would be here early and that we should easily reach Sinai on Saturday, whereas we had to wait 24 hours for the camels and did not reach our destination until Sunday afternoon. Had we anticipated all these inaccuracies, and others which succeeded, we certainly should not have left Cairo.

The governor soon had a table spread for us, he and his brother waiting upon us personally.

We walked through the town, or rather village. How civil all the people are! Poor things! they seem as if shut out from the world. We also went some distance along the shore. How sickening to see the fragments of wrecks strewed so thickly about! The people have no occasion to buy wood, either for fuel or building purposes. We required no other evidence of the dangerous character of the Red Sea.

Tor was once a place of vast importance, being the highway from India and Arabia, across the Red Sea, to Kossayr and Kenneh; but its principal business now appears to be in mother-of-pearl shells, which are fished up in large numbers, and sent to Suez. Many, however, are sent across the desert to Bethlehem, and the Bethlehemites shape them and engrave upon them vari-

ous figures, as all who have visited Bethlehem and Jerusalem have seen.

The frankincense which used to be carried from Arabia into Upper Egypt was all carried this way. The gum exuded from the acacia tree, and was probably perfumed by the merchants. (1 Ki. x. 15. See also Clarke's Travels.)

Stanley calls the palm grove near Tor an oasis in the Sinaitic desert, which receives all the waters from the higher range of Sinai. Had he been at Tor, he would have known that there is not now much of a palm grove there at all, and that the waters appear to be fast leaving the place. He has taken Burckhardt's description, which is some years old. It is quite true that some distance outside there is an enclosed Bedouin village, in which there are a number of palm trees, and consequently no lack of water; but to say "a man cannot force his way through the palm groves, they are so numerous," is a poetical exaggeration. This is in what the Bedouins call El Wady, *i.e, the* Wady, *par excellence;* and it certainly deserves the name so far as that locality is concerned.

Mar. 4.—We could not get off until 1.30, and stopped for the night in about four hours. Our way lay along deep gorges, or flood-courses, bearing unmistakeable marks of recent torrents. We still thought we should reach Sinai the next day, as our friend the governor had said so; but after going on for some hours next day, we gave up all hope, for our Arabs assured us it was impossible.

For four hours on the 5th, our way lay over a plain along a road as level and as straight as a railway without a curve. This had been made by order of Abbas Pasha. His doctors told him that the mountains about Sinai were exceedingly healthful, and he had a palace built on the top of one of them, and a road made to it; both of which remain. Millions of stones, of various sizes, had been carefully gathered up, and laid along either side of the road, forming embankments, and in lines as

direct as if done by an English surveyor. Isa. xl. 3, and lxii. 10, evidently refer to a custom of this kind.

We now came to the pass of the mountains, the mountains of Tor, forming part of the chain which runs all along the Eastern shore of the sea, parallel with a similar chain on the Western shore; in some parts, especially on the Western side, leaving only a narrow tract of shore between them and the water. Some of these mountains rise 9,000 feet above the sea, and the range, though the name changes in different places, forms the eastern barrier of the Red Sea. The pass is, I believe, called Nakb Hebran, the name being taken from a wady above. A stream of pure water was rolling down the gorge; but Abbas's road kept clear of it, except where it had been washed away. On and on we go, more and more deeply into the pass, ascending and ascending, yet not seeming to get any higher, while buried in a narrow defile, stupendous cliffs hanging over our heads, and the mountains on either hand "towering into the clouds," as is usually said, though clouds here there were none. The Valley of the Tombs of the Kings at Thebes will not bear comparison with this, and the most romantic passes in Switzerland must hide their heads.

For four or five hours we went on thus, and then came to a part of the pass where it was impossible to keep on our camels without being shaken to pieces, the ravine was so narrow, and rough, the bed being all forms of ruggedness, as made and left by cataracts of torrents. We, therefore, got off and walked, or rather for several miles almost clambered over slippery blocks and along narrow ridges of rock, and then walked again; and this continued until near sunset, when we stopped to tent for the night. We must then have been at least 5,000 feet above the level of the sea. And can it be believed? In this miserable spot, hardly a blade of even the wildest vegetation to be seen, except in small patches where water had lodged, we saw a skin-and-bone dog, and then a miserable-looking man

and woman! Could we have blamed such creatures had they stealthily attempted to rob us?

Before sunrise on the 6th, as was my wont, I retired to read my Bible and to bend the knee of gratitude. What a desert place, and yet how sweet it was to me! Was it to such a desert place as this to which Christ and his disciples retired? I know of none such in the Holy Land, except in the wilderness of Judea. I felt my heart drawn upwards in a way which it is seldom my lot to feel; and though I regretted ever leaving Cairo, I had no doubt I should return in safety. I felt stronger bodily than I had felt for some time, and stood the camel-riding well.

Soon after starting this morning, we entered by the foot of Gebel Serbal upon a broad space of table-land; and yet it was a wady, or river-bed, Wady Hebran, for, high as we were, there were still mountains on either side. This end of this wady is, I believe, the commencement of the winding and most extensive Wady Sheikh, so well known to all travellers to Sinai as leading to that mountain; and here the roads from Suez and Tor join. Over this table-land, doubtless the Israelites passed. It was quite warm enough to be comfortable. My thermometer had risen to 97°, when I contrived to break it, as I had done a score of others in my previous travels. On this table-land, in the distance, we saw a smoke, then a fire, then some goats and two or three donkeys, and then some black tents, "the tents of Kedar,"—a Bedouin encampment. How can people live here? As we drew near, the sheikh came up to me. He knew me, and I recognised him as having several times seen him in Cairo. There was no danger of being molested. The Towara Arabs, to which tribe he, as well as the Arabs with us and all in that district belong, are perfectly peaceable and friendly. They are believed to be the descendants of Jethro, Moses's father-in-law, or rather of the same race; and I see no reason to doubt it. I know it is said that Moses fled into the land of Midian, and took for wife one of

the daughters of the priest of Midian; (Exod. ii. 15–21;) and so he did; but we must not forget that these distinctions have been long since obliterated. The descendants of Shem, (the son of Noah;) the descendants of Lot, (the Moabites and Ammonites;) the descendants of the remnant of Esau, (the Edomites;) the Midianites, and what not, are now all intermingled in Arabia, and called Arabs. But one confirmatory fact must be mentioned, viz., that the Towara Arabs are to this day divided into companies,—"rulers of thousands, rulers of hundreds, and rulers of fifties," just as Jethro recommended to Moses, the same, doubtless, being the case with the Midianites at the time Jethro so recommended it. The Towara tribe are not numerous; for though they are divided into several parts, yet altogether, Burckhardt says, they would hardly be able to muster 6,000 muskets.

The sheikh went to his tent for his camel, and accompanied us all the way to Sinai. He showed me his testimonials, which were indisputable; and I at once engaged him to take us back to Suez. His name was Hassan, and I may say here that never did sheikh perform his duty better. On returning to Suez, I gave him one of the most favourable testimonials that it was possible for me to write.

After a time we turned a little to the right, into Wady Solab, having passed the ruins of a primitive mosque, and were now passing cemeteries and ruins of villages. The baggage camels usually go forward by way of Wady Sheikh, which winds round the Eastern side of the mountains; but as ours were not heavily laden, we all kept together over Nakb Howah, the Pass of the Winds. Through this pass, I should say, the Israelites did not go; except, perhaps, the elders; but proceeded with their cattle the more easy way by Wady Sheikh. As I shall have to return this way, however, I leave my remarks about the Israelites until then.

As it continued very hot, I asked Hassan, while in Wady Solab, if there were any water near. "Yes," he

replied, and instantly started off to a well-known spot to fetch some in his water-skin. He came back with a sorrowful face. The well was dry! O what an incident for reflection! I thought, "Suppose our lives had been dependent on that well!" I thought of the numbers who have perished under similar circumstances. I thought of Jeremiah's waters that fail,(xv. 18,) and of Job's deceitful brook; (vi. 15; Vol. I., 439, 515;) and then I was sweetly led to reflect upon the Well of Bethlehem, whose waters never fail; and though, thirsty as I was, I could not have any natural water, I had a refreshing draught here.

"How welcome to the soul oppress'd
In sorrow's vale, by raging thirst,
Scorch'd by the sun's meridian beam,
Is the sweet Well of Bethlehem!

Prophets of old, and saints the same,
In every age, of every name,
Drank of this soul-reviving stream,
The water sweet of Bethlehem.

Water so pure, or half so good,
From Nature's fountains never flow'd;
There's curse and death in every stream,
Save in the Well of Bethlehem.

Wide as the stretch of human woe,
Those death-consuming waters flow;
"Spring up, O Well!" Be this my theme,
Thou water sweet from Bethlehem.

To cheer when faint, when sick to heal,
Its wondrous virtues must prevail;
My sins to crush, my fears to quell,
Spring up, O stream! from Bethlehem's Well.

When nature sinks beneath her load,
Amidst the din of Jordan's flood;
With this my every fear dispel,
One sip of Bethlehem's sacred Well."

The Pass of Nakb Howah, though by far the most difficult one between Sinai and Suez, may be almost designated level ground, compared with some parts of the Pass of Tor. Its waters were nearly dried up in most parts; but in one place an abundance was lodged;

and here we refreshed ourselves. In the summer this will also be dry.

Soon after emerging from this pass, we entered Wady Rahab, or the Calf Valley,—the scene of the Israelites' calf worship; and right before us was the long-looked for range of mountains, with Sinai and the monastery in the distance.

Having traversed the length of Wady Rahah, (See Engraving,) we left it in the rear, and entered Wady Shuayb, in which the monastery stands; and after about half an hour's ride along that wady, reached our goal. In this wady we passed the ruins of numerous graves and villages, most of them, apparently, very ancient.* Who can doubt that Jethro and his tribe were buried in this valley? Its very name, indeed, in Arabic, Wady Chouab, signifies the vale of Jethro.

It was 4 o'clock before we reached the monastery. We sent in our letter of introduction, and in a few minutes more were within the monastery's inhospitable gates,—gates we never should have entered had we anticipated the result. Canon and Mrs. Westmore had arrived before us. They, as much as ourselves, had an aversion to Sunday travelling; but, like us, they had been deceived as to time.

Until recently, travellers had always to be wound up into the monastery in a basket, as the monks were afraid to have their gates open even in the daytime, the Bedouins were so dangerous; but now they are open all day long, and the Bedouins never molest them. The monks are, indeed, their masters, having taken many of them into their pay; and Dr. Robinson says these wild

* The deserted villages marked by rude enclosures of stone are, doubtless, such as those to which the Hebrew wanderers gave the name of "Hazeroth," and which afterwards furnished the type of the primitive sanctuary at Shiloh. The rude burial grounds, with the many nameless headstones, far away from human habitation, are such as the host of Israel must have left behind them at the different stages of their progress—at Massah, at Sinai, at Kibroth-hattaavah, "the graves of lust." —*Stanley.*

children of the desert believe that the monks have power to command or withhold the rains of heaven on which the whole Peninsula depends for sustenance. Dr. Olin says the monks give all applicants four loaves of bread a day. He witnessed the distribution one morning to between 200 and 300 Bedouins. "It was the worst-looking farinaceous preparation ever dignified with the name of bread."

The windlass and the basket are still there; but now only the baggage is hauled up, travellers entering by the gates.

The monastery was built by Justinian in the 6th century, and was well designed both for comfort for the inmates and protection from the Arabs. It was strongly fortified, as far as fortifications went in those days. A minute description of it would interest but few of my readers, and, therefore, I shall not give one. The interior is fitted up with square courts, one above another, with galleries, around which are the rooms, similar to many of our old English hotels.*

It is said that at one time there were no less than

* "In one of the courts is a Mahometan mosque; its minaret rises in close proximity to the church. This was for the convenience of Mohammedan pilgrims, when such entered the convent. This they might not unnaturally do, since the spot is sacred in Mohammedan as well as in Jewish tradition, and the prophet of Mecca himself is reputed to have visited it, and to have left his footprint [still shown] on the ascent of Gebel Mousa. In virtue of a charter said to have been granted by the founder of Islamism, the monks enjoy, or ought to enjoy, an immunity from the violence of the surrounding Arabs. This charter I attempted to see, but it could not be produced. Whether it is still in existence, whether it ever was in existence, or whether it has been removed to Constantinople, as some assert, or whether the monks would not show it, I cannot positively pronounce. It may be a matter of policy to permit the mosque to stand in the court of the convent, but for purposes of worship it is now entirely useless. The Moslems who come there do not assume the guise of pilgrims, nor resort to the mosque to perform their devotions, though they may look upon its existence with complacency. It is now converted into a bean store."—*Beamont.*

6,000 monks and hermits around Gebel Mousa, that is, Mount Sinai; whereas now there are only about 40 monks, and these all sent from their native monasteries in Greece for two or three years each, on account of their bad conduct.

We were shown into a room with a bedstead and mattress and a sofa in it. We had our own bedding, and for two nights after leaving the monastery could not get rid of the live stock we carried away with us. We could not have separate rooms, as the place was full of Russian pilgrims, men and women.

There was a good kitchen, and in a little while our dragoman had dinner ready for us; but both L. and I were really almost too tired to eat. Some bread was sent to us by the monks; but it was of *rather* too dark and aperient a character for me to eat it. I confined myself to the biscuits which I had procured at the P. and O. Co.'s stores at Suez; and excellent they were.

In the evening we had brief service in Canon Westmore's room.

The next morning Mr. and Mrs. Westmore and a Mr. R., who was travelling with them, joined L. and me to ascend Gebel Mousa. We had two monks as guides and two Bedouins to carry our provisions, &c. One of our guides had his name cut on his stick, according to the ancient custom. (See Num. xvii. 2, Vol. I., 408, and Ezek. xxxvii. 15–20.) The ascent was not difficult, steps, rude enough some of them, it is true, being formed much of the way up. Some say there are 6,000 of them. Some of them are only stones properly placed; but of course they answer the purpose of steps.

The lower part of the mountain, and, indeed, for some distance up, is covered with wild herbage,—the *jadeh* (hyssop) and *zater*, a wild and fragrant thyme. Indeed, the fragrance was quite as strong as was agreeable.

In a short time we came to a grotto and a well of delicious water, formed by the melting snows, and in an hour to another. In another hour we opened on to a fine plateau, with a fountain of water and a little

Greek chapel near. It was in this grotto, or cave, that Elijah is said to have dwelt when he fled from Ahab. (1 Kings xix.) "What doest thou here, Elijah?"* To this point also, in all probability, Joshua accompanied Moses, when he went up into the mount. Here he heard the voices of the people, and said, "There is a voice of war in the camp." Aaron and the elders must have been left nearer the foot, as in Exod. xxiv. 9–15, and, being tired of straining their eyes, perhaps for nearly 40 days, looking for Moses, for they wot not what had become of him, at last returned to the camp. It was clearly at the camp, and not on any part of the mount, that Moses again met with Aaron, while Joshua had remained on the mount; therefore Moses had met *him* there, where he left him. And Moses went to the top alone, covered with a thick cloud; or, as it reads in Deut. iv. 11: "The mountain burned with fire unto the midst of heaven, (up to the very heart of heaven,) with darkness, clouds, and thick darkness."

There is an ancient cypress tree here, and a new garden, but not much in it. The mountain was hereabouts partially covered with snow, but, as we ascended, it became solid ice; and most delicious it was, put into the mouth to dissolve; for as the sun was

* Ah! What indeed! What *thou*, who hadst made the king tremble; *thou*, who hadst boldly defied eight hundred and fifty daring prophets; *thou*, who, by thy prayers, in accordance with the purpose of God, hadst caused the heavens to withhold their rain; what *thou* run away from a poor, idolatrous woman? It seems impossible. Yet such was Elijah, and such should we be under like circumstances, if left to our poor natures.

We are not told anything about Elijah's original. He is brought before our notice merely as Elijah the Tishbite, who was of the inhabitants of Gilead; and his first act of which we read was his announcement that for three years there should be no rain. Yet he must have been known as a prophet before this, and must have said or done many other things; for his name was well-known to the king, Ahab. Hence says Ahab, "Art thou he that troublest Israel?" And he had to hide himself by the brook Cherith for fear of Ahab, (1 Kings xvii.,) before he fled to Horeb.

very hot, and we were going on toiling upward, added to the extreme dryness of the atmosphere, our mouths and throats became unusually parched. For the first time I could *practically* understand what Solomon meant: "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters." (Prov. xxv. 13.) That is, during the extreme heat of the harvest-time in the valleys of the land of the Israelites, the melting snow, trickling in streams from Lebanon, was as invaluable to the harvestman, in quenching his thirst, as a faithful messenger to his master. The passage should read: "As snow *water* in the time of harvest," &c.; and then it explains itself.

The monks profess to show us the mark of Moses's back as he leaned against the rock; the mould in which Aaron cast the calf; the footmark of Mahomet's camel; and the cleft, or opening, into which Moses crept, when he beheld the glory of the Lord pass by. (Exod. xxxiii. 21, 22.) But I seldom stay to notice such doubtful and in some cases absurd things.

In three hours we reached the summit. Mrs. W. did the thing well, and was, indeed, up first. There was a well of water nearly at the top, and a small building on the peak with a quantity of old rags in it, deposited there by pilgrims as mementoes.

The mountain is formed principally of red granite, which is fast crumbling into sand. There is granite at the very top, which is singular, as geologists tell us that granite belongs exclusively to low grounds. What an awful convulsion there must at one time have been! Was it when the mountain quaked?

And then to behold the prospect of dreadful grandeur there is from the summit,—mountains upon mountains,—peeled, and scarified, wildness driven wild,—the sublimest scene in the world. In the distance is the Gulf of Akaba, with the land of Midian in the plain. It was to this land that Moses fled when he had slain the Egyptian, and from it he came to Horeb, to this

very range of mountains, when the Lord appeared to him in the burning bush. One traveller has described the view from the summit as of the Alps unclothed; but, in my opinion, the Alps, which I have more than once gazed upon, however naked, could never form half so wild a view as this.

The Gulf of Akaba is now useless, at any rate is never used, while, in the times of Solomon and Jehoshaphat, it was the great outlet for the Jewish fleets on their way to India, &c.

Mount Sinai, or Gebel Mousa, as the Arabs call it, is not the highest mountain in the range, Mount Katerina being higher by 1,141 feet, and Um Shomer by 1,836 feet. Um Shomer is 9,300 feet, Gebel Katerina 8,705, and Gebel Mousa 7,564. The monastery is 5,452 feet above the level of the sea. Overland passengers, when on the Red Sea, often make a mistake, thinking they have seen Mount Sinai, when it is Mount Katerina which they have seen. There is, indeed, I believe, only one opening in the chain of mountains, which I have already said bounds the Red Sea, through which Sinai can be seen from the sea.

Having regaled ourselves, we turned our faces downwards. Despite tradition, none of us were satisfied at the time that this was the peak which Moses descended. We all, therefore, Mrs. W. excepted, determined upon attempting Mount Sasafeh, a little on the north, which overlooks the Calf Valley.

On descending, when a short distance above the cypress, we went a little out of our way to look for dendrite stones; that is, stones with fossil trees marked upon them,—curious enough in such a place as this. We all succeeded in finding some good specimens, but Mr. R. one of the best I ever saw in my life.

Now again downward was our course, until we came to the cypress, and we then told the guides what our intention was, viz., to go to Ras Sasafeh. At first

they refused to go, saying it was another day's work, as indeed it ought to have been; but we sent one of them with Mrs. W. to the monastery, and bade the other lead on. Turning to our left, we went down, and down, and down, until we came to some water and a willow, or sasafeh tree, from which that particular part of the range takes its name,—Mount Sasafeh, or Willow. We then began to ascend. It was difficult, *very* difficult. It was the hardest hour's work I ever had in my life except the two hours which followed. We were well repaid, however; for, on reaching the peak, we had a full view of the Calf Valley, the mountain being almost perpendicular to the base below us, at the edge of the valley. I pictured to myself the host of worshippers, not merely in the valley, but lining the slopes of the mountains on either side of it. (See engraving.) I saw the wild dances, and heard the wilder shouts. Such a scene, such a multitude, must inevitably be all-powerful for good or evil. Not only was the whole of Wady Rahah visible before us, but also the mouths of Wady Sheikh and Wady Urebbah, forming unitedly a plain spacious enough for several millions of people.

I would fain believe that Moses stood on this peak; but, after the fullest consideration, I have come to the conclusion that it was not possible. Had he done so, he must have seen what was going on below; but it is clear that he knew nothing of it until the Lord said to him, "Go, get thee down, for thy people which thou broughtest out of the land of Egypt have corrupted themselves. They have made them a molten calf, and have worshipped it, and have *sacrificed* thereunto." For the people to have done all this must have taken some time, and the whole would have been conspicuous enough from Sasafeh, especially the sacrificing; yet Moses neither saw nor heard anything of it; nor does he appear to have had any clear idea of it even when he reached Joshua; for then, though he heard the singing, he could not tell what it all meant; and it is clear, from Exod. xxxii. 15-19, that even after the Lord had

told him, and he "turned and went down from the mount," he had seen nothing of the dancing, &c., which he might have done had he been on Sasafeh, by simply looking towards the north. Where Joshua was, the voices could be distinctly heard; and it is admitted on all hands that voices can be heard amongst these mountains to incredible distances. The Arabs say they can be heard from Sinai to Akaba, but this is an Oriental figure of speech. It was not until Moses had gone along Wady Shuayb into Wady Rahah, to the camp, descending, as I believe, from the traditional peak, that his eyes were fully opened to the sad fact.

All these things tend to show that it must have been in the more retired part of the range, far away from the people, that is, on Gebel Mousa, that Moses held converse with God.

Dr. Robinson says there is not the slightest reason for supposing that Moses had anything to do with the summit that bears his name, as it is entirely hidden by the intervening peaks from the plain on which the Israelites must have been; but this argument goes for nothing. We are not told that this or that particular peak was seen on fire by the people, but the *mountain;* that is, the whole range which stands surrounded by the different wadys, which would be seen by the people. So again we are not told that it was any particular part that the people were not to approach; for here again the whole range is intended.

And indeed, in various parts of the Bible, Sinai and the whole Horeb district are spoken of as one and the same. For instance, in Deut. v. 2, we are told, "The Lord our God made a covenant with us in *Horeb;*" while in Exod. xix. and xx. we are told that it was in *Sinai.* The people "had come to the desert of *Sinai,* and had pitched *before the mount.*" (xix. 2.) "For the third day the Lord will come down in the sight of all the people upon Mount *Sinai,*" (11.) "And Mount *Sinai* was altogether on a smoke." (18.) "And the Lord came down upon Mount *Sinai,* on the

top of the mount," (20,) "and spake all these words," &c. "And Moses drew near unto the thick darkness where God was." (xx. 21.) "And he gave unto Moses, when he had made an end of communing with him upon Mount *Sinai*, two tables of testimony," &c. (xxxi. 18.) So again in Deut. ix. 8: "Also in *Horeb* ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you." And in Ps. cvi. 19: "They made a calf in *Horeb*, and worshipped the golden image." So that the places are identical, the term Horeb referring to the whole district and range of mountains, and Sinai to one particular part.

Infidels a few years ago took advantage of these apparent discrepancies; but this has not been attempted now for some time.

While one part most indisputably answers to the description of one scene, another equally so answers to the description of another. For instance, the base of the peak on which I was standing, overlooking the Rahah valley, is right on the end of the valley. "Come not *near* the mount, for fear you should touch it," would, therefore, well apply; for if a beast went *near* it, it might accidentally touch it; whereas there is no other part of the range which I could see, the base of which was so marked as to tell whether it had been touched or not.

However, I am content to believe that this *is* the true Horeb, or Sinaitic range; that it was on one of its mountains that God appeared to Moses in the burning bush; (Exod. iii. 1—6;) that it was here that God gave the Law to Moses:

> "Descending from above,
> And bowing the heavens high;"

and that it was here that Moses met with the daughters of Jethro.

The measure of doubt which must, after all, be necessarily our lot, not only as to Sinai, but to the other sites and scenes of both Testaments, is, perhaps, "the

providential safeguard against their elevation to sanctity which might endanger the real holiness of the history and religion which they serve to commemorate."

But ah! What do I see *now*, while I remain on Sasafeh? Moses, with the tablets of red granite in his hand, for I could see every yard of the ground, making his appearance in Wady Rahah from Wady Shuayb, (in which the monastery is situated,) between Gebel Mousa and the other mountains. He is full of wrath, as well he may be; for he knows that his God has been highly incensed. He breaks the tablets, and then, grinding the golden calf to powder, mixes it with the water trickling from the mountain, and makes the people drink it.

Though little is said comparatively in the New Testament about Mount Sinai, the design of the Lord being evidently to draw the minds of the people from the terrors of the Law to the blessings of the Gospel,* from the mount that burned with fire to the City of Zion in which he himself dwelt, yet there was *one* pilgrim to that mount whose visit by no means detracted or detracts from its interest as I reflected and still reflect upon the fact. I mean the Apostle Paul. "I went into Arabia," he tells the Galatians; (i. 17;) and while there he was evidently ill-treated by the Bedouins; for he says he was "in perils of robbers, in perils in the wilderness," or desert. (2 Cor. xi. 26.) Nor was his journey thrown away; for he says, "This Hagar is Mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children." (Gal. iv. 25.) He had seen the desolations and barrenness about Mount Sinai, the mount that gendereth to bondage, as he had felt; and what stronger figure could he use to express the bondage of those who are under the law?

* God promulgated his Law amid thunders and lightnings and terrors, that the still, small, and cheering voice of the Gospel might appear in sweeter contrast. "He that breaketh it shall die;" "Come unto me, and live."

Robinson says the summit of Sinai is of coarse grey granite. I saw very little of that kind, relatively, but mostly red. He also says it is three miles distant from the plain, yet he has previously told us that the monastery is not a mile from the plain, and the summit of the mount is directly above it. How, then, can it be three miles away?

We descended the way we had come as far as the willow tree,* or a little beyond, and then went in a more direct course towards the valley. Far, far easier would it have been, however, to have gone to the cypress, and thus have come again to Gebel Mousa. For nearly two hours and a half we had to bungle our way over stones and blocks of every conceivable shape and size, now leaping, now rolling, now falling heavily through a stone giving way under us, and with difficulty saving ourselves from a worse fate, and now slipping and gliding over fragments of smaller stones. Mr. R. said he had been twice to the crater of Mount Vesuvius, he had clambered the Alps, the Pyrenees, &c., but had never experienced anything like this. L. was excessively angry at the guide for taking us that way; and no wonder, for he was near twice my weight, and there was hardly an inch of my body that was not as sore as if I had been doubly flogged. I was so prostrated, so weakened, that I have no doubt the foundation was laid here for my subsequent illness.

We reached the monastery soon after 5 o'clock; but were too exhausted to partake of proper refreshment.

My next duty was to see after camels for our departure next day. The agent, or secretary, of the monastery has charge of this department. He will not allow a Bedouin to engage his camel except through him. Hence he charges what he pleases, and pays the poor Bedouins after the same fashion. We required only five camels, and for these he charged £8,

* If it were Mount Sasafeh that Moses ascended, he must have left Joshua here. There is no other halting-place.

being 32s. each. I told him that could hardly be, for we had paid only about 7s. each camel from Tor, which was three days, and we did not expect to be more than six days in going to Suez. However, he had named his price, and I had to submit.

Mar. 8.—We were up early, to proceed homewards at once. While breakfast was being prepared, I went into the monastery chapel,—the chapel of the Burning Bush; that is, a chapel built on the spot on which the monks say was the tree that was on fire, yet not consumed; and the tree itself is sometimes shown, if the monks are to be believed. As the chapel is of the usual Greek character, with paintings, lamps, &c., which I have so fully described in "Wanderings," I need not repeat myself here. There are besides a number of other chapels which formerly belonged to other sects of professing Christians, such as the Armenians, &c.; but now the Greeks have the whole.

I told Alee, our dragoman, to get the baggage down, that we might start immediately after breakfast; but he said the agent would not allow him to do so until the Russian pilgrims had gone; and it appears the agent had told the Westmores the same. I immediately went to see his highness. "Why," said he, "should you English have preference over the Russians?" "And why," said I, "should the Russians have preference over the English, seeing we are ready and they are not?" adding emphatically, "Battall kateer!" (It is very bad.) "Well," said he, "suppose you got the baggage down, you could not leave until we saw that there were camels enough for you all." "Indeed!" I replied, "I've paid for five camels, and five camels I'll have, or the place shall not be big enough to hold me in peace;" and as I assumed a somewhat frowning physiognomy, he beat a retreat. I then went with Alee, and took possession of the windlass. I drove away the porters, and would not let a thing go down until the porters consented quietly to make short work of mine. That being done, I

hastened out at the gate, and, calling Hassan, had the camels loaded in double-quick time, without waiting to see whether or not there were plenty left for the Russians.

Meantime the agent sent for me, wishing to see me. When I had made all ready for a start, I went to him. He produced a book of donations, testimonials, &c., on behalf of the monastery. I merely wrote in the book that I had been gratified with my visit to Mount Sinai, and then put two sovereigns upon the table. "Why," said he, "that is hardly enough to pay for the servants." "Your servants must be very expensive, then," I said; "and besides, they have done nothing for us; nor have we had anything from you but four cakes of coarse bread and the use of one room." He seemed unwilling to touch the money; and even when I added another piece of the shining metal to the two pieces, he seemed in no better humour. "How shall I divide it?" he asked. "How much for the servants, how much for the monastery, how much for the chapel?" and so on. "I have nothing to do with that," I replied. "I have paid you most handsomely. Good morning," and hastily retired. Mr. Westmore's dragoman was in the room at the time, and acted as interpreter. How he got on for his party I do not know. Being already aware of the avaricious character of these monks, I was forearmed. Dr. Olin says:

"The sums demanded and received of our large party for such services were, considering the value of labour, really exorbitant; and we had scarcely time to get seated in our chambers, after the fatigues of a tour of inspection without doors or within, before the clerical guide sent, or applied in person, for a fee five or ten times as great as he could reasonably demand, if, indeed, it were decent or tolerable that such demands should be made at all in such a place, and by men who have no good apology for the sort of life they lead but devotion to the duties of pious hospitality and the consideration of holy places.

"I am sure that our large party left the convent with no very high notions of its hospitality, or even civility, of which we were hardly cheered with the poorest forms."

And Dr. Bonar says: "We offered him three sovereigns, but he held them up in his palm, and told us it was not enough! We told him that we meant to give no more; and, bowing in Eastern fashion to the group, we left our dragoman to settle with him, which he did by giving a dollar to each of the servants at his own cost. We had to pay dearly for the small amount of cleanliness and comfort which we had experienced. Of hospitality we found nothing. We had the use of two small rooms, had to furnish our own provisions, and were left to ourselves. That was all. Monastic life here is a poor shabby kind of thing,—all out at the elbows."

Dr. Robinson says the Superior made him several little presents; but he knew very well that it meant a present in money of greater value; so that their residence in the monastery turned out to be rather an expensive one. No price was set upon anything, and to do the "proper thing" for all in the monastery, from the Superior to the servants, was no easy matter. At last all were satisfied except the Superior, and two more pieces of coin had to be put in his hand, and a civil speech made to boot, ere he seemed content.

Notwithstanding delays, we were off by 8.30, and were the first to get away. We were not returning by way of Tor, but purposed going direct from Wady Solab to Suez on the route of the Israelites, so far as is or can be known of that route. First, our way lay over Wady Rahah, then the Pass of the Wind, (Nakb Howah,)* and for some distance over Wady Solab.

* Nakb in Hebrew means "a mountain pierced;" and the term is certainly very appropriate for such a Pass as this and that of Tor.

On looking back, when in Wady Rahah, now that I had become somewhat familiar with the locality, I was struck with the terrible grandeur of the scene. Sasafeh and other mountains of Horeb seem boldly to tower aloft towards the very skies, and the front of Sasafeh is almost as perpendicular as a house side, so that its base may be easily touched. But the Israelites were *not* to touch it. They were forbidden. Hence says the apostle, "Ye are not come unto the mount that might" (unwittingly) "be touched," being so easy of access, when death must follow; "but ye are come unto Mount Zion," on which you may dwell in safety, "and to the city of the living God," where there is neither blackness, nor darkness, nor tempest. (Heb. xii. 18, &c.)

That man who could avoid being melted by such a scene and such associations and reflections must be made of old Roman cement.

No plain is to be found except Rahah which in any way answers the Scripture account. Wady Urrebbeh* may be described as part of it, well watered by a stream from the mountain of the same name, and containing an abundance of pasture for the flocks, with figs, apricots, pomegranates, &c.; and this will explain Exod. iii. 1, why Moses led his father-in-law's flock to the backside of the desert, and came to Horeb, that is, because there was an abundance of both water and pasture. There can be no doubt, as Stanley says, that at one time the whole region was well supplied with pasturage, and might be so again; but the Bedouins, with proverbial recklessness, never attempt to renew anything. A fire destroys a garden. The people will not renew it; and so everything is left to go to ruin and decay.

Dr. Robinson measured a portion of the plain, and calculates that it is two geographical miles long,

* It is on one of the summits of Urrebbeh that Abbas Pasha's palace stands,—a monument of folly of a kind too often met with in the East. He had, I believe, at one time, nearly 1,000 soldiers there to protect him, for he lived in continual dread of assassination; and, poor man, he was assassinated after all.

averaging half a mile in width, in addition to a wide recess on the west, nearly equal to the whole plain, and to the openings of Wady Sheikh and Wady Urrobbeh which I have already mentioned and somewhat partially described.

"That such a plain (Rahah) should exist at all in front of such a cliff," says Stanley, "is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The plain itself is not broken and uneven, and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could 'remove and stand afar off.' The cliff, rising like a huge altar, in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of 'the Mount that might be touched,' and from which the voice of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the contiguous valleys. Here beyond all other parts of the Peninsula is the adytum, withdrawn, as if in 'the end of the world,' from all the stir and confusion of earthly things. And as in the Wady Feiran, 'the hill' of Paran may be taken as fixing with some degree of probability the scene of Rephidim, [?] so there are some details of the plain of Rahah which remarkably coincide with the scene of the worship of the Golden Calf, evidently the same as that of the encampment at the time of the delivery of the Law. In this instance the traditional locality is happily chosen."

The *Mousa* cluster of mountains, as I may call that upon which the monastery stands, including, of course, Gebel Sasafeh, is separated entirely from all the other

MOUNT SINAI.

mountains by wadys, as I have already mentioned. This is a most important fact. These were probably the "bounds" which Moses "set unto the people *round about*." (Exod. xix. 12, 23.) There is Wady Shuayb, Wady Leja, Wady Urrebbeh, &c.; and in

front of the perpendicular base of Sasafeh, and a little in advance of it, are several low hills, which may have formed an additional barrier to that most important, because from the encampment the most conspicuous, part of the Mousa cluster. A refreshing stream runs from near the top of this peak down into the valley. This was, doubtless, the water with which Moses mixed the pulverised calf; for we are told distinctly in Deut. ix. 21 that the water descended out of the mount.

A glance at the engraving will show Mount Sasafeh right in front, Wady Shuayb being to the left of it, with the monastery in the distance, Wady Urrebbeh to the right, Wady Sheikh round the mountains to the left, and Wady Rahah the vast plain, with its beaten track, in the foreground.

The Rock of Moses stands in the Wady Leja, between Gebel Mousa and Gebel Katerina, (Mount Catherine,) under the ridge of Sasafeh. It is a detached mass of rock, inclining a little forwards. This has been described as having twelve openings, and is believed by many to be the rock which was struck by Moses. Even the Koran speaks of it as the rock with twelve mouths for the twelve tribes of Israel; but the truth is, it contains at least twenty mouths. It is reverenced by the Bedouins, who say their prayers before it; but it can hardly be believed in by any but monks and friars and others of the most superstitious class of people. It is, nevertheless, the oldest legendary relic in the whole Sinai Peninsula, for it is referred to and believed in by Josephus.

There is a garden at the entrance to Wady Leja and another some distance up, with an old monastery not now occupied. Neither of these gardens, however, is as large or contains as many fruit trees as the one belonging to the present monastery, which is, indeed, a marvel, situated as it is in the very heart of the desert, in so wild a district, and 5,000 ft. above the level of the sea. Apricot and some other trees were

in full bloom in it, pomegranates, figs, &c., were showing well for fruit, and the vines gave "a goodly smell." I procured from it a few olive branches, which I carefully brought home.*

The monks do not attend much to their garden. They are said to live now as they have lived for 500 years: "They follow very strict rules; live chastely and modestly; are obedient to their archbishop and prelates, drink not wine but on high festivals, never eat flesh, but live on herbs, peas, beans, lentiles, which they prepare with water, salt, and vinegar; eat together in a refectory without a tablecloth, perform their offices in the church with great devotion day and night, and are very diligent in all things; so that they fall little short of the rules of St. Antony."

The Saracens, (Arabs,) long before the time of Mahomet, several times attacked the anchorites in this district. It is recorded that as early as 373 A.D., no less than 40 were murdered by them.

Bidding adieu to Rahah, we enter the Pass of Nakb Howah. Most of the hills in the Pass are of granite, some perhaps 800 ft. high; and the Pass is in some parts so narrow that it does not look much wider than Moorgate Street, London; and the whole Pass is thickly strewed with huge pieces of rock which have fallen down.

At Wady Solab we entered the track of the Israelites, in Wady Sheikh, and followed it, though, of course, in a reverse direction, for some distance. We then again came into Wady Hebran, and passed the encampment of black tents, of which Hassan was sheikh. He fetched us some milk and dates from the tents. At

* The leaves I have had placed on cards, with a view of Mount Sinai, the mountain on fire and the Book of the Law, authenticating each with my initials, and have them on sale for the benefit of the Aged Pilgrims' Friend Society, London. They may be had of my son, Alfred Gadsby, George Yard, Bouverie Street, 1s. each, post free. They are suitable either for framing or the Album.

5.45 we encamped in a basin formed by high mountains, near to Wady Aleyat. There appeared to be no outlet; and as there was a good deal of vegetation, ants, beetles, and other insects abounded. I was employed most of the night in consigning numbers of them, together with some late inmates of the monastery, to destruction.

About an hour before we encamped, we met a large flock of sheep and goats without a shepherd; or rather, the shepherd was a dog. He was leading them to their owner's encampment, and all most implicitly followed. There was neither man nor woman near. It was an interesting sight.

Now, I ought perhaps to tell my readers that all the wadys, or valleys, amongst these mountains, are river beds, and all bear marks, more or less, of torrents. They are, in truth, unmistakeable rivers without water. The peninsula of Sinai is very different, in this respect, from the great desert of Arabia, which I crossed in 1847, and which is chiefly a vast plain of sand and stones. Were these valleys not river beds, how could there be any vegetation at all? Whereas, there is in reality a good deal of vegetation. To say nothing of the palm, which is invariably stunted, there is the sont, or gum acacia, which is almost everywhere to be seen, except in the more immediate locality of Sinai, where the monks and Bedouins have cut down the trees for charcoal. This is the shittah tree of Isaiah, (xli. 19,) and the shittim wood of Exod. xxv. 5, &c.; and all admit that one of these trees constituted the burning bush in which God appeared to Moses. I know that some travellers assert it is not exactly the acacia tree which was the shittim wood of the Bible, but the same tree called sayal, in a slightly-varied form; but, from all I could learn, this is straining at a distinction without a difference.

Then there is the tarfa, or tamarisk, which abounds almost everywhere, from which a gum exudes that the monks sell as manna, to those who are foolish enough

to buy it, calling it the manna of the Israelites.* This tree is identical with the "eshel" in Gen. xxi. 33, and the tree at Ramah in 1 Sam. xxii. 6.

I may also again mention the retam, or juniper, which grows plentifully, and to the height of six or eight feet, bushy like a full-grown English currant tree;† and there is one plant which, from its strong aromatic property, attacks our nostrils everywhere, not exactly unpleasantly, yet certainly not agreeably, as the perfume is too strong. This is the asaf, or caper plant, a creeper which springs out of the rocks, and is believed to be the "hyssop," or "ezob" of the Bible, and will explain how the Israelites could have green branches for the sprinkling of their tents, &c., (Num. xix. 18,) a fact which some infidels have ridiculed; "How could they get green branches in the desert?"

Besides which, there is a thin coating of vegetation even over the sandy plain; and this, with the aromatic plants, the tamarisks, &c., forms food for the sheep and goats of the Peninsula Bedouins to this day.

Burckhardt tells us that the Bedouins make charcoal of the roots of the retam (juniper) tree, and that it is a better kind than any other, throwing out a most intense heat. The custom must have existed in ancient times; and what an interesting light it throws on Ps. cxx. 3, 4: "What shall be done unto thee, thou false tongue? Sharp arrows of the mighty,

* The Israelites did not know what this peculiar thing was, spread over the ground like hoar frost; so that these monks must be better informed than they. Everybody, however, in those parts, knew what the tamarisk produced; therefore that could *not* be the manna, or the Israelites would have known what it was.

† In Num. xxxiii. 19 we find Rithma mentioned as a resting-place of the Israelites. Now the rithma is the retam, and it merely implies that the place took its name from trees which were plentiful on the spot. This is, indeed, still much the case in the East. Even Ras Sasafeh takes its name from a willow, which grows about two-thirds the way up, a stick of which I have preserved.

with coals of juniper." Not even an ordinary heat, to burn thy tongue, but coals (charcoal) of heat the most intense.

Mar. 9.—Up at 5 and off by 6.30. For some hours we had not a breath of air, our course being between high mountains shut in almost, now and then opening into basins, similar to the one in which we had encamped. No one can form any idea of some of these level mountain passes, or ravines, unless he will examine a deep and perpendicular railway cutting through solid rock, and then he may see them in miniature. In one place, indeed, the opening was so narrow and the rocks on both sides were so even and perpendicular, that I cannot persuade myself to this day the opening was not made by human hands. Yet when?

We then came into a valley, with a beautiful stream of water, and an innumerable number of palm, nabbukh, acacia, and other trees. This is Wady Feiran, and is believed by some to be Rephidim, (Paran, Deut. xxxiii. 2,) where Amalek fought with the Israelites; and the ruins of a chapel are pointed out as the spot where Moses sat.

But there was no water in Rephidim, and here there is in abundance. This, it is true, is no positive proof that it is not Rephidim, as it might be summer when the Israelites were there, and when the stream would be dried up; and Graul says the stream was dry when he was there, in 1853, as early as March. Or might not this be the very stream which flowed to Rephidim when Moses struck the rock in Horeb? (Exod. xvii. 5, 6.)

Besides, as Rephidim means "resting-place," what place could be more likely than this valley for the Israelites to rest in, shaded by its hills and cooled by its palm groves? Hence it was that the early Christians attached so much importance to it. They had a bishop (the Bishop of Paran) there, and an extensive Christian settlement, ruins of whose houses are still visible on every hand.

But the term "resting-place" may have been given to Rephidim merely because the Israelites had rest there after the battle with the Amalekites.

These and similar arguments have been used by the advocates for and against Feiran being Rephidim, without any satisfactory conclusion having been arrived at.

I have thought for hours together as to which could be Rephidim, and have examined maps and read authors innumerable upon the subject; but I was never able to come to a decision until I had visited the spot, and was confined to my bed, or room, after my return home, with little to do but to think. Had we had no account of the journeyings of the Israelites but such as is given in Exod. xvii. and xix., there could have been no difficulty in fixing Rephidim on the south of Feiran, as Rephidim is given as their last halting-place until they encamped before Sinai; but in Numb. xxxiii. 11–14, two encampments are given between the Wilderness of Sin and Rephidim which are not mentioned in Exodus at all, the latter book merely saying the people "journeyed after their journeyings," thus passing over Dophkah and Alush, as given in Numbers, both of which places must, I think, have been somewhere in that long valley. But why were these places not mentioned, and why even in Numbers are we not told how long they remained there and what they did there? Because, I believe, it was not necessary. There was nothing particular to record. The people were contented and happy. There was plenty of water, plenty of shade, plenty of pasturage; and while that was the case, all went on well.

"Now they believe his word,
While rocks with rivers flow."

Now see the contrast. They pass on to Rephidim, which I think, with Beamont, was in Wady Sheikh, by the entrance to Wady Solab. Probably they had expected to find water here, flowing from Nakb Howah, as Hassan had, (see p. 26,) and were disappointed as

he was. Hence their murmurings. Then said the Lord to Moses, "*Go on* before the people. Behold, I will stand before thee *there* upon the rock in Horeb," (pointing as it were the *direct* road to Horeb, along Wady Solab and over Nakb Howah and Wady Rahah,) "and thou shalt smite the rock, and there shall come water out of it, that the people may drink." And Moses would go that way, for he was well acquainted with the whole district. And the water probably rushed to the people down that very channel in which we found water as we went over the Pass,—the water reaching the people long before Moses reached them, as he had four or five hours' walk from Horeb to the camp.

But Amalek came and fought with the Israelites in Rephidim. Was this a suitable place? In every way. The junction of the Wadys, or rather Wady Solab falling into Wady Sheikh, form unitedly an extensive plain; and this plain is studded with low hills before we come to the boundary mountains. One of these hills I noticed particularly on the left. It was of a semi-pyramidal form; and far more conspicuous than the others.* This might be the one on which Moses sat, while his hands were held up by Aaron and Hur, and on which he erected the altar, "JEHOVAH NISSI," —The Lord my Banner, or Protection.

Yet why should Amalek fight for a mere desert? Was it not far more likely that they would have fought the Israelites for possession or repossession of the rich valley of Feiran? Perhaps so. But how do we know that the valley belonged to the Amalekites at all? I do not believe that it did in any way, not being in

* Stanley mentions one fact which is worth referring to, viz., that while the heights adjacent are termed in the Bible "Horim,"—*mountains*, the one on which Moses sat is termed "Gibeah,"—*hill;* and he argues from this that Feiran must have been Rephidim, seeing that it has hills rather than mountains on either side. But the same argument will apply, only with much greater force, to this hill in Wady Sheikh and the heights around; for assuredly the heights overlooking Feiran cannot be called by any means mere hills.

their territory; but that it belonged to the Midianites, as it does, or to their descendants, to this day. It lies on the *western* side of the peninsula, while the Amalekites came from the *east*. Hence we read: "Then *came* Amalek," (came from the *east*, as I shall presently show,) "and fought with Israel in Rephidim." (Exod. xvii. 8.) Now who was Amalek? He was an illegitimate grandson of Esau's; (Gen. xxxvi. 12;) and all Esau's family resided in Edom, that is, Petra, to the *east*. To confirm this, see Numb. xxiv. 18–20, where Amalek is still connected with Edom, and Deut. xxv. 17, where it is said he *met* Israel in the way, the Israelites being bound Easterly and he coming from the East.

But the Israelites went from Rephidim to Sinai in a day. This would have been a *long* day indeed for them, if Rephidim were in Wady Feiran. It took my companion and me 11 or 12 hours to reach it, riding hard all the time; and Dr. Robinson says it is nine or 10 hours' ride from the monastery to the foot of Serbal only; and what a distance for the water to run from Horeb! Still that would be no barrier when the Lord's arm was made bare in the matter.

I must either, therefore, give up the traditional Sinai and take Mount Serbal, as Lepsius does, as the true one, or place Rephidim a day nearer to Sinai than Wady Feiran; and I have chosen the latter alternative, as being, in my opinion, most in accordance both with reason, circumstances, and Scripture.

My main arguments are, 1, that in Rephidim there was no water, while in Wady Feiran there must always be plenty by adopting the patriarchal plan,—digging wells, even were the watercourse dry; and, 2, that from Feiran to Horeb the distance could not be traversed by the people in less than two days, especially at the rate they had been travelling from Elim, which was quite fast enough.

I know and admit that the matter is not without its difficulties. Feiran, for instance, was far more likely

to have been a "resting-place," as Rephidim means, than the mouth of Wady Solab; but the Lord's design was to teach the people their dependance upon him rather than suffer them to luxuriate in fruitful valleys.

Some travellers think that the Israelites did not pass through Feiran at all, but avoided it, going in a more easterly direction, because of the Amalekites who had possession of the valley; and I would at once fall in with this view if it could be shown that the valley belonged to the Amalekites, for they would hardly have let the people pass through without resistance; but as I do not believe that it did, and as the people must have called out for water before they reached Rephidim, had they gone from the Wilderness of Sin the easterly road, seeing there is no water that way, I see no reason to change my opinion.

Gebel Serbal, to which I have referred as next in importance to Sinai, and which Lepsius and others have tried to make out to be Sinai, but have miserably failed, overlooks this valley. This mountain was ever held sacred by the ancients, and upon it they offered sacrifices to their gods. Pharaoh thought that it was to this mountain that the Israelites were coming to offer sacrifices, not knowing that the God of heaven had no fellowship with the gods of the heathen. It was called by the heathen the Mount of God, on account of its sacredness; and Jethro so calls it in Exod. xviii. 5; but he was a "Gentile." And when Moses had recapitulated unto him all that the Lord had done for them, then said Jethro, "*Now* I know that the Lord is greater than all the gods that we have been sacrificing to on the mountain." But this must not be confounded with the Mount of God in Exod. iii. 1, which was in Horeb, and which was Sinai. (See also iv. 27; xxiv. 13.) At this mount, Moses was commanded to take off his shoes, for the place was holy ground; but most assuredly the Lord would not have called it holy, had it been used for heathen sacrifices, as Mount Serbal was.

And here is, I think, another confirmatory coincidence that Rephidim could not have been in Wady Feiran. While the Israelites were resting at Rephidim, after the battle with Amalek, Jethro went to pay Moses a visit; and we are told distinctly (Exod. xviii. 5) that he came to him in the *wilderness*, and encamped by the Mount of God, (Mount Serbal,) "and Moses went out to meet his father-in-law." Moses must, therefore, have been in the wilderness, not in the fertile valley of Feiran. The wilderness may be said to commence at the south end of Wady Feiran, and it continues all the way to Sinai and of course far beyond; and Mount Serbal is certainly in the wilderness. In this part of the wilderness, then, Jethro encamped, and Moses, who was more easterly in the wilderness, by Wady Solab, went to meet him, towards Serbal. But had Wady Feiran belonged to the Amalekites, Jethro, a Midianite, would not have been permitted to encamp so near to it as Mount Serbal is.

But to resume my journey.

We all refreshed ourselves, camels included, in or from the stream, and our Arabs replenished their water skins. There are ruins of many buildings all along the valley. There can be no doubt that many early Christian pilgrims resided here.

A few straggling Bedouins came to us nearly naked, one a poor cripple with only one foot, soliciting alms. Miserable as they appeared to be to us, I venture to say they were far more happy than I was just then. I began to feel completely exhausted, and longed for a sight of Major M'Donald's encampment, (see p. 57,) for which we were then aiming. (I ought, perhaps, earlier to have mentioned that, when at Suez, I was recognised by this gentleman, Major M'Donald, who has for 20 years been working some turquoise mines, about 60 or 70 miles from Mount Sinai; and he expressed a hope that we would call at his encampment, should we return that way, and not by sea.)

There were some comfortable Bedouin residences in the gardens and groves, and we were able to procure a

good supply of "new milk from the goat." Several children put their heads through the bushes, to have a peep at us, just as would be the case in any village in England. We saw no women. The Bedouins do not, however, as a rule, keep their women as closely concealed as the Arabs in the towns.*

In the valley were strewed thousands of fronds of palm trees, rotting and utterly useless. Were these sent to Suez when first stripped from the trees, they would be worth a large sum.

Only imagine a spot like this being within a few miles of London. With our climate, it would be worth £5,000 per acre.

Just as we were passing out of Wady Feiran, our sheikh pointed to something which I could not very well distinguish, and put his hand upon his bosom. On reading p. 179 of Bonar's book since my return home, I think, from his description, it must have been the grave of Mr. Ewbank, of Liverpool, who died there in 1855, leaving his widow to return home alone. How sad indeed to die and be buried in such a place!

We met two gentlemen, American and English, whom I had seen at Cairo and again at Suez. They had left two of their companions at Suez, in conse-

* Some of the Bedouin sheikhs, whose avocations call them from place to place, have two wives, one at either end, like the boatmen on the Nile. I heard of one sheikh whose wives on one occasion met, and immediately began to quarrel. "Won't you separate them?" said a bystander to the sheikh. "O no," he replied, "let them fight it out. Woman was made out of a crooked rib."

This is in perfect keeping with the many anecdotes I have given about women in my volumes; and I may add another. An Arab prince, who had been in the habit of asking advice of his women, said he would do so no more, for they never could agree, and they were always tormenting him. "You are wrong," said the caliph, his father. "I cured mine by always asking them and doing the very opposite of what they advised."

There is an old proverb which says, "When you are in a one-eyed country, put out one of your own eyes." It would be well if we could always do this; for we may rest assured we are all one-eyed, though we do not think so.

quence of one having been attacked with diarrhæa. They were to pay their dragoman £40 each, £160, from Cairo to Sinai and back. A few years ago, half the money would not have been charged.

At one o'clock, taking with us one of our men, and ordering the others to follow with the baggage, L. and I pushed forward with all speed.

Leaving Wady Feiran, somewhere near the north end of which must have been Daphkeh, we entered Wady Mokatteb, that is, the Valley of Inscriptions, its name being derived from the numerous inscriptions cut in the rocks; not that no inscriptions are to be found elsewhere, for in truth they abound all over the Peninsula.

I examined many of the inscriptions in the Mokatteb Valley, to see which was, in my judgment, the more correct, Mr. Foster or Dean Stanley, the former asserting that many of the inscriptions were high up on the rocks, while the latter said he could see none which could not have been cut by any man resting upon another man's shoulders. I at once said Stanley was wrong, and felt sorry that a gentleman of his standing should have made such a remark, as I saw a number much higher than so described. But more of this by and by. (See pp. 57–59.)

Our direct way to the major's would have been by Wady Magara; but, to save an angle, we turned to the right out of Wady Mokatteb.

The desert was lonely enough after leaving the wady; but we went toiling on until 5.30, and then came to the welcome sight of the major's encampment. We were met by his Arab servants, as Major M'D. was at Suez, and his brother-in-law Major M'Neill, out for a walk. They all came and shook us heartily by the hand, giving us an unbounded welcome, as they and their masters do to all travellers that way.

In less than half an hour we saw Major M'N. and his son, accompanied by Mr. Walton, an artist, who was sketching for publication, and who was doing his

work well, coming over the hills. They were soon with us, and most cordially expressed their pleasure at seeing us.

In a brief space of time, dinner was on the table,—capricorn soup, (ibex, shot in the neighbourhood,) most delicious, and then, if possible, more delicious capricorn hash, followed by tender mutton chops.* We were in Major M'N.'s house, a good, though, as may be well imagined, rude construction, consisting of one room of mud and stones. There were no windows or other opening except the door, as the hot air is better shut out than admitted. The tents were a little below in the valley. It is altogether a most lonely and wild spot; but as the mines (turquoise) have proved profitable, and as Major M'N. said the place agreed with them all, including his son, a fine, tall, athletic, and active young man, they had no desire for the present to leave. They had no persons near them but Bedouins, but they felt more safe than they would feel in the streets of London.

A more agreeable evening I never spent from home in my life, and I believe the feeling was mutual.

Our tent was pitched in a dry water-course a little way off, and the wind was so high during the night, rushing along the ravine, that I quite feared the tent would be blown down, and I sat up the greater part of the night, holding the pole. In the morning, therefore, I felt very little rested, and proposed to L. that we should accept of Major M'N.'s invitation to spend the day with him. L. needed no persuasion, and the thing was settled.

Young M'N. came early, to accompany us to the caves in Wady Magara, or the Valley of the Caves. These caves were the work of the ancient Egyptians, as is proved by the hieroglyphics cut in the rocks, some of them certainly 800 years before the time of

* One of the servants was one day trying to explain to his master what mutton chops are, when he said, "They are those things with a handle."

Moses. In one cave there is a representation of the king holding a number of his subjects by the hair of the head, going to strike all off at one blow, just as it is at Thebes; (See "Wanderings," II., 321;) and in another a queen is similarly represented. The caves had been worked for turquoises, and had been abandoned for centuries, until accidentally discovered by Major M'D., and he has now been working them, off and on, for 20 years. Major M'N. had been there four years. One of the caves penetrates 600 yards into the mountain. There are marks of chisels all about the caves, and many flint chisels have been found. I have some in my possession, which young M'N. kindly gave me. There are also numerous holes cut in the rocks, in which it is clear the turquoises were washed.

All amongst these mountains are evidences of dreadful torrents. Sometimes, Major M'N. said, the water came rushing down most furiously without there having been any rain near. Immense blocks of stone had been washed from Wady Tih, a distance of upwards of 50 miles, being swept along the ravines with a dreadful roar. All about Wady Magara, there are numerous ravines, or openings, down which the water rushes, tending to swell the flood in Wady Magara, &c. I took the opportunity of asking Major M'N. if he had examined the inscriptions in Wady Mokatteb and elsewhere. He said he had. "And which do you think is right, Foster or Stanley?" I asked. "Stanley," he said. "Well," I replied, "but Stanley says there are none which could not easily be cut by one man resting upon another man's shoulders; whereas, I saw a number much higher than that." "Stanley is right for all that," said he; for last year there was a flood which lowered the valley four feet and widened it 30 feet, carrying away huge pieces of rock from the sides, as you may see; and as I did see."

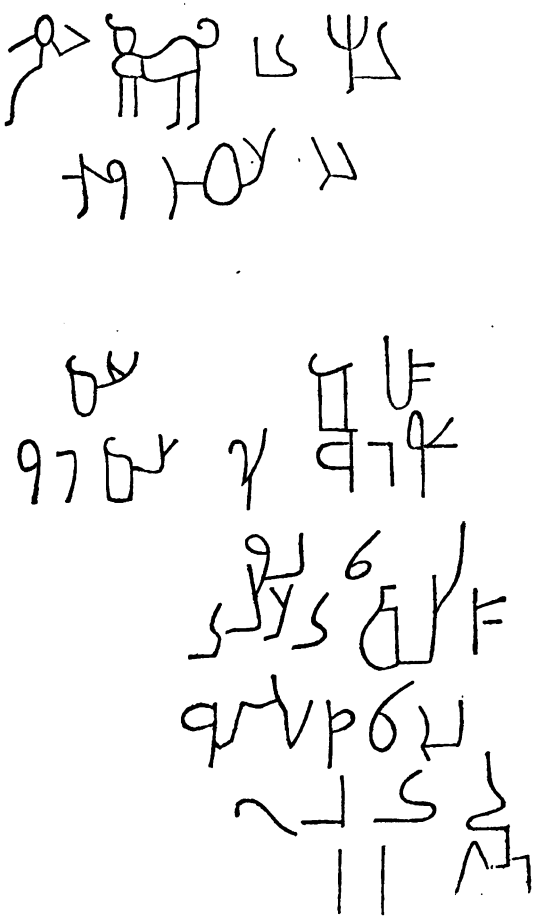
These are the kinds of floods often mentioned in the Bible, and the "sweeping rain that leaves no food,"

referred to by Solomon, carrying all before it. (Prov. xxviii. 3.)

I have not said much about the inscriptions, though much might have been said. They abound in the whole region. Some are ancient Egyptian, some are beyond doubt by the Christians of say the 6th century, some are Arabic, some are like mere caricatures, some are apparently of modern date; but none, I believe, can be called Israelitish. I have come to this conclusion reluctantly, as I would fain have adopted Foster's theory, if I could. I must mention the fact, however, which I learn from Beamont, that one Cosmas, who travelled about 535 A.D., considered the inscriptions, or some of them, to be the work of the ancient Israelites, and says that certain Jews who had read them explained them to him as noting the journey of such a tribe in such a year and month. Mr. Beamont then gives a translation of Cosma's remarks:

"When the Israelites had received the law in wrttten characters from God, and were just beginning to practise the art of writing, God turned the desert into an undisturbed school, wherein during forty years he permitted them to carve letters; hence at all their resting places in the wilderness of Sinai you may see all the fragments which have been detached from the rocks inscribed with carved Hebrew letters, a fact which I can testify from having visited the spot; and certain Jews read these inscriptions and explained them to me as signifying the journey of such a one of such a tribe, in this year and this month, just as many in our own days are wont to have records of their sojoinder in inns. The Israelites, however, as having recently learnt the art of writing, delighted in its exercise, and multiplied the number of inscriptions, so that all those sites are full of carved Hebrew letters, which remain even to the present day an argument against the unbeliever, I ween. The truth of my statement will be plain to any man who will either personally inspect the locality or make inquiries."

The water obtained at the encampment is good, but contains small leeches, which often stick in the throat. Major M'Neill found gin a good remedy; but he had at last so many came who had leeches in their throats that he mixed salt with it; and this cured all; at any



INSCRIPTIONS IN WADY MOKATTEB.
(*From Beamont's "Cairo to Sinai."*)

rate stopped all applications. I told him he would find salt do it without the gin.

It was 80° in the shade. I felt completely prostrated, and began to doubt whether or not my strength would hold out to Suez. Sometimes the major said the thermometer was 120° in the shade! As our watches did not agree as to the time, I went to my tent, and brought up a small self-acting sun-dial, which, after making proper allowances for latitude, equation, &c., must infallibly give the true time. I had much pleasure in leaving it behind me, as it was far more useful in a place like that, almost out of the world, than to me. Surely Major M'D. must have gone up in a balloon to find it.

Mr. Leigh had an excellent night telescope, the sight of the stars through which in so clear an atmosphere was most enchanting. This he insisted upon leaving, despite Major M'N.'s remonstrances.

The mountain by the encampment is called Feroos, and the nearest place to it on the Red Sea is Siddery.

Having spent a most comfortable day with our kind host, we retired to our tents.

Mar. 11.—Another stormy night; but I left the tent to take its chance, and slept until 4 o'clock. Off at 6.30, having, as we were told, three not very hard days' work to Suez. In a little while we met two or three parties on their way to Sinai and Petra, as they supposed; but they would be disappointed, as far as Petra was concerned. While we were at the monastery, a message arrived from the Sheikh of Akaba, that he would guarantee the safety of all travellers this year to Petra. Canon and Mrs. Westmore went accordingly to Akaba; but, on arriving there, were coolly told by the sheikh that the tribes about Petra were at war,* and that they could not go. They, therefore, went to Nackell, (I., 428,) and thence the route I took in 1847

* The sheikh was quite right in this, as will be seen by and by.

to Jerusalem, arriving at the latter place a few days after me.

We received letters from the travellers to post at Suez.

We were now in Wady Siddereh, or Sidri, enclosed between mountains of red granite, rising precipitately on both sides. We then descended Nakb Badera, a comparatively short and easy Pass, but so narrow and irregular that we found it our wisdom to walk; and this brought us into Wady Shellal. One of our Arabs started off full speed to the hills on the left, and returned with a skinful of water,—rain water, doubtless, which had lodged in the rock. "The rain filleth the pools," says the Psalmist; (lxxxiv. 6;) and acceptable indeed are these rain-water pools to the thirsty traveller. I drank out of the skin, and found the water really sweet.

There was a good de al of wild herbage hereabouts, and the camels were perpetually poking out their long necks, "searching after every green thing." (Job xxxix. 8.) The valley contains also many acacia trees.

At 11.30 we opened upon the sea shore, on the left, the Plain or Wady Murka being a-head. This Wady, or Plain, is said to be six miles long and between three and four broad; and is believed to be the Wilderness of Sin. Here manna was first rained down upon the Israelites.*

We rested for a time on the shore under the shade of a retam tree, that is, a juniper, similar to the one under which Elijah rested when he fled from Ahab. The shore is covered with these trees. There was a wide expanse, at least a mile and a half, of sand between us and the sea at this end; and we had to work

* Is there a single writer in either the Old or New Testament who did not expressly believe in the miracle? How dare we, then, attempt to set it aside, and try to make it appear that it was "a natural cause supernaturally applied?" Indeed, to apply it as it was applied, if only a natural cause, would be as great a miracle as the fact itself as it did occur.

our way over the sand and amongst the retams to the other end, where we came to the water.

By the Red Sea the Israelites encamped; but that was before they entered the Wilderness of Sin; so it could not have been here, but farther north. (Num. xxxiii. 10 does not mean on the shore, but hard by it, or parallel with it; and this was probably in Wady Tyeeb.

The tide was high, so we could not proceed very far along the shore, but had to wend our way over rugged rocks. On these were a number of finger-posts, or rather waymarks; that is, heaps of stones, with a long upright one in the centre, at various distances, to guide us. These are the waymarks referred to in Jer. xxxi. 21: "Set thee up waymarks, make thee high heaps, set thy heart toward the highway," &c.

Leaving the rocks and the sea, we entered into Wady Tyeeb; *i.e.*, Wady the Good; so called, doubtless, not only because of its picturesqueness, for it is a beautiful valley, but also because of its water, a running stream from a perennial spring, and its comparative abundance of trees, and food for flocks.

Tired as we were, we still rode on, every nerve of my back seeming to crack at every footstep of the camel, and soon opened upon Wady Useit. Here were a number of stunted palm trees, tamarisk, and acacia, and pools and streams of water. This is supposed by some to be Elim, though others fix Elim at Wady Ghurundel, farther north. Our Arabs said the water was good for them and the camels, but not for us. I tasted it, and did not find it very bad, though a little brackish; but the Arabs do not care for this, and probably the Israelites had learnt to be as little particular. Here we encamped, at 5 o'clock, glad to rest. My companion had, indeed, been seized with diarrhœa, which soon afterwards turned to dysentery, rendering the remainder of his journey most distressing.

Mar. 12.—Off at 6.15. Our dragoman proved to be the most cumbersome bale of flesh and bones I ever

had to do with. Had I not known a little Arabic, we must have stuck fast several times. Twice when we told him to fill up the teapot, he threw all away, tea and all. I once desired him to ask the sheikh if there were any jaspers thereabouts, same as between Suez and Cairo, and the answer was, "Hassan say he very glad to go with you to Cairo." One of the camels would stray away. I ordered him to have it tied behind mine, and he sent me my great coat!

Between 9 and 10 o'clock we passed Wady Ghurundel. The water here is said to be good, much better than that in Wady Useit. "The foliage is abundant, the tamarisks may be counted by hundreds, and a complete grove fringes the bank of the stream flowing down to the sea." Hence some travellers think this, and not Useit, was Elim; and Beamont goes so far in supporting this idea that he thinks the Israelites would follow the course of the stream down to the sea, a distance of perhaps six miles or more, and there encamp, as in Num. xxxiii. 10, retracing their steps after a few days, as they could not possibly proceed along the shore because of the rocks, and *then* pass through Wady Useit.

Perhaps both Ghurundel and Useit may have been Elim; for who can say that in those days there was not a running stream, commencing in Gebel (Mount) Ghurundel, and running along the Wady to Useit, or *vice versâ?*

As the Wady was some distance out of our way, as my companion's illness increased, and as my anxiety to reach Suez increased also, we did not visit it; and for the same reasons we cared not for the hot sulphurous springs (Hummam Pharaorum, or Baths of Pharaoh) at the foot of the hill.

Towards noon we met two English gentlemen and then a party of five ladies and three gentlemen, all anxiously inquiring for Wady Ghurundel, where they could get water. They had unwisely far away preceded their baggage camels and the water casks; and

as the day was unusually hot, they looked greatly distressed.

A Bedouin came and drank at our men's bottle, and it did me good to see him. He drank as if he were in earnest.

In the afternoon some stunted palms came in sight on a hill, or rather sand bank. Hassan said there was water there, but it was battall (bad). It was Howara, which every one admits to be Marah.*

We were now in the Wilderness of Shur; (Exod. xv. 22;) and a wilderness indeed it is,—a vast level ocean of sand. Water there is none; and three days were the Israelites in this wilderness from Ayun Mousa before they came to Marah. Who can wonder, then, that, left to themselves, they murmured when they found the waters bitter?

We toiled on until we came in sight of Gebel Attaka, and then, at 5.45, encamped, having been on the move 11 hours. Hassan told us if we rose very early in the morning we should be at Suez in time for service. This and the other matters already mentioned induced us to go on next day, instead of resting. Indeed, to have attempted to rest would have been little short of madness, especially seeing that, our Arabs having helped themselves, we were running short of water. But again were we wofully misled. We were up at 3, (Mar. 13,) but could not start until 5.15, there being a mist over the desert. We then went off in earnest, leaving our baggage camels behind us, our dromedaries trotting, and the Arab who was with us running. Still we could see no end to the Wilderness of Shur, and I really began to feel callous. At last, at 1.30, (welcome sight!) Suez opened up to view. In another hour we were at the Wells of Moses, or Ayun Mousa; and there we halted for a time.

* Dr. Bonar comments on the fact of the bitter waters of Marah being so near the sweet waters of Ghurundel; and I am sure every Christian finds it so through life. Bitters and sweets are often not far apart.

I am more than ever convinced that it was here the Israelites crossed the sea, being, as it is, right opposite to Ras Attaka, the Mount of Deliverance, and Wady Tih, the Valley of the Wanderings. Some say the distance across is not more than seven miles, while others say it is 10; Stanley and Porter say eight; but in any case there would be no difficulty; for 10 miles would be easily traversed in a few hours by a multitude under supernatural influence. In "Wanderings" I say the distance is 10 or 12 miles; but it is certainly not *more* than 10. As the Israelites merged out of the Wady-el-Tih, they turned towards Suez, and encamped at the foot of Ras Attaka, below Baal-Zephon, intending, I have no doubt, to go round the head of the gulf, had not Pharaoh's host appeared. And this, I believe, is why Baal-Zephon is particularly mentioned. It is not only directly opposite to the Wells of Moses, but was the spot on which idolatrous sacrifices were made; and the Israelites were about to be delivered from their idolatrous oppressors.

While passing through the Wilderness of Shur, the Israelites may have had to encounter sandstorms; but no notice would be taken of these, as they must have been accustomed to them in Egypt; and they would find much vegetation for their flocks, as I have already shown. We do not, indeed, hear a word of complaint until they reach Marah; and then, being out of water, and the waters there being bitter, their natural tempers got the better of their judgment. Not that they had been out of water for three days. Nothing of the kind. They would doubtless have done, as the Arabs do in the present day,—filled their water-skins at Ayun Mousa; and this supply would last them for three days or more, according to circumstances. My Bedouins, when I crossed the desert in 1847, had to take a supply for six or seven days. Then they would come to Wady Ghurundel, (Elim the First,) pass along to Wady Useit, (Elim the Second,) and traverse the length of Wady Tyeeb, during the whole of which distance

from Ghurundel they would be amply supplied with water and charmed with delightful scenery, contrasting favourably with the low and level grounds of Egypt, and be also delighted with the variety of vegetation. Even where no water is to be seen, we can at a glance see where it has been or near where it still is, "by traces of rude grass," (as I saw in one place,) "by a track of moss here, a fringe of rushes there, a palm or two, or a group of acacias, which at once denote that an unseen life is at work." Dig, and water will be found. "This union of vegetation with the fantastic scenery of the desolate mountains presents a combination as beautiful as it is extraordinary. This is the general conformation of the scenery through which the Israelites passed. Even if their precise route were unknown, yet the peculiar features of the country have so much in common that the history would still receive many remarkable illustrations. They were brought into contact with a desolation which forcibly contrasted with the green valley of the Nile. They were enclosed within a sanctuary of temples and pyramids not made with hands,—the more awful from its total dissimilarity to anything which they or their fathers could have remembered in Egypt or in Palestine. They were wrapt in a silence which gave full effect to the morning and the evening shout with which the encampment rose and pitched; and still more to the 'thunders, and the voice exceeding loud,' on the top of Horeb. The prophet and his people were thus secluded from all former thoughts and associations, that

> "'Separate from the world, his breast
> Might daily take and strongly keep
> The print of God to be express'd
> Ere long on Zion's steep.'"

There can be no question that the whole country from Ayun Mousa to Sinai, and all the district about Sinai, as I have shown in page 41, all amongst the mountains everywhere, contained much more vegetation than at present, sufficient for thousands of flocks and

herds, there being not only ancient traces of vegetation, but roots and even trunks of palm trees being sometimes washed up. Bonar saw a palm tree three feet or four feet deep, which had been washed up. One writer, (Monconys,) indeed, asserts that the whole plain of Wady Rahah, in front of Sinai, was, even in the 17th century, "a vast green plain." And why should it not be, if the waters from the mountains were properly directed by human hands?

Some parts of the wadys, especially in the neighbourhood of the mines which the Egyptians were working, were, indeed, thickly inhabited and well cultivated; and this fact, coupled with my other remarks, will answer the question, "How did the Israelites support their cattle?" as little is said upon that subject in the Bible. There were the miracles of the manna and the quails for the people, and for them, too, the waters of Marah were made sweet; but what they could not drink, flocks and herds could and still do, as I have mentioned in page 62. It is of no use attempting to deny the miracles. Do away with *them*, and you necessarily ignore the wanderings of the people altogether; ignore these wanderings, and how will you account for the existence of the Israelites at all, or at any rate, as one says, for their subsequent history? Yet, as Stanley well observes, "from Petra to Cairo, from the northern platform of the Peninsula to its southern extremity, the name and the story of Moses is still predominant. From whatever date it may have been derived, there is unquestionably a general atmosphere of Mosaic tradition everywhere. There are the two groups of the Wells of Moses,—one on each side of the Gulf of Suez; there are the Baths of Moses; there is the Seat of Moses near Besatin and in the Wady Feiran; there is the Mountain of Moses in the cluster of Sinai; the Cleft of Moses in Mount Santa Katerina; the Valley and the Cleft of Moses at Petra; and the Island of Moses in the Gulf of Akaba. Then there are the Hill of Aaron

at the foot of the traditional Horeb, and the Tomb of Aaron on the summit of the Mountain of Aaron." And then, I may add, there is Wady Chouab, which is the Arab's name for Jethro, and refers to Wady Shuayb, by the monastery, as I have elsewhere shown. "And probably," continues Stanley, "Wady Leja and Gebel Fureia point to the two daughters of Jethro, called in the Arabian legends Lija and Safuria (Zipporah.)

"There is also the cave of Shuayb, on the eastern shores of the Gulf of Akaba, a tradition the more remarkable as being by its situation removed from any connection with the Christian convents, and also being the very region which, in all probability, is the country described as Jethro's Midian in the Pentateuch."

Then again the Egyptians and Bedouins at work in the mines must have been in constant communication with Egypt; and from them, while in that locality, the Israelites would be able to procure many necessaries. Notwithstanding their occasional murmurings, their *real* trials did not commence until they left Sinai and Akaba, and entered into the heart of the great Arabian Desert. Hence it is that the scenes of the first part of the wanderings, to which I have been referring, is invariably, I believe, in the original called "wilderness," though sometimes in our version translated desert; the Hebrews always understanding by wilderness, *wild pasture*, and not desert. Neither our translators nor any other people of the West knew the difference in those days between "wilderness" and "desert;" but we now know that there is a *vast* difference.

At the Wells of Moses are several neat houses, occupied by Europeans. Each has its garden, which is watered from the wells. In the whole district of Suez and for many miles round, there is not a patch of cultivation except these gardens; all is desert; but the fresh water canal will soon be the means of causing it to blossom as the rose.

At 5.15 we reached the ferry, just twelve hours from the time of starting, so little is even a faithful sheikh's information to be depended on. That which we had done in, say 13 hours, that is, from Marah, usually occupies and ought to occupy 16; and that certainly would be three days for the Israelites, travelling at leisure, without fear of the Egyptians. The Russians had arrived just before us, having done the journey from Mount Sinai in six days. We ought to have occupied six days, and should have done, had we not been misled. Indeed, less than seven ought not to be taken, and eight or nine for invalids.

We were soon at Suez, crossing in a boat. Every bed in the hotel was occupied; but Mr. Schembrei kindly cleared a room for us, seeing our exhausted state. Never was bed more acceptable.

The next morning, feeling refreshed, we went to Chaloup, to see the French works on the Great Suez Canal. We were taken in an open boat, drawn by a camel, along the fresh water canal, for about nine English miles. At Chaloup 12,000 men were at work, and the works were of the most stupendous character. I give it as my decided opinion that if the canal could be completed, it would be one of the wonders of the world; and that it *can* be done I am equally certain; for if a fresh water canal can be made across the desert, why cannot a larger salt water one be made also? *But* I much fear that it never will be done. I fear it will fail for want of money. The estimated cost by the French is £8,000,000. Mr. Hawkshaw, an eminent English engineer, adds £2,000,000 to that sum in his estimate. And where is the money to come from, unless the English can be induced to countenance the scheme? And before they do so, they will need some proof that it will pay a fair interest. None but steamers can go that way, as sailing ships cannot, without great risk, navigate the Red Sea; so that the navigation must necessarily be restricted; yet I feel bound to say that if it ever be completed and kept free from national

influences, it will be of immense service to the commercial world, despite its drawbacks; and the English must have full benefit. And moreover, as the Peninsular and Oriental Company alone pay the Viceroy nearly £100,000 a year for transit across the Isthmus, that alone would be a large instalment of the interest, even should more than £10,000,000 be required.

Hawkshaw says there are not any works on the canal which present any engineering difficulties of extraordinary execution, and he cannot admit the probability of any circumstance arising hereafter which would cause difficulties which a skilful engineer could not overcome as to maintaining the works; *but* it might cause an *extraordinary* or unusual annual expense; and herein is the risk.

The embankments will doubtless protect the canal from the effects of sandstorms; but *they* may give way through the percolating of the waters, and the whole be submerged. I give my views impartially.

The length of the canal is to be 93 miles 102 yds. (150 French metres,) in addition to the distance *in* the Mediterranean at Port Said on the north and *in* the Red Sea at Suez on the south. The work *in* the seas, if ever done, will be found the most difficult and expensive part. Only imagine a canal of the dimensions given being formed in a sea of mud, as the Red Sea is, for some miles; for the sea, being almost level a long way from the shore, will have to be excavated. And then granite walls will have to be constructed the whole length in the sea, with flood gates and I know not what. Still, all is practicable. Engineers now-a-days can do anything.

The depth of the canal is to be 26 ft. 2⅝ in. (8 metres), its width 178½ ft., (58 metres,) and the embankment above the level, formed by the debris excavated, from 10 ft. to 16 ft.

The canal is already opened into the Mediterranean at Port Said for small craft, and, during the first six months of this year, (1864,) 124 vessels entered, discharging 35,220 tons of material and provisions.

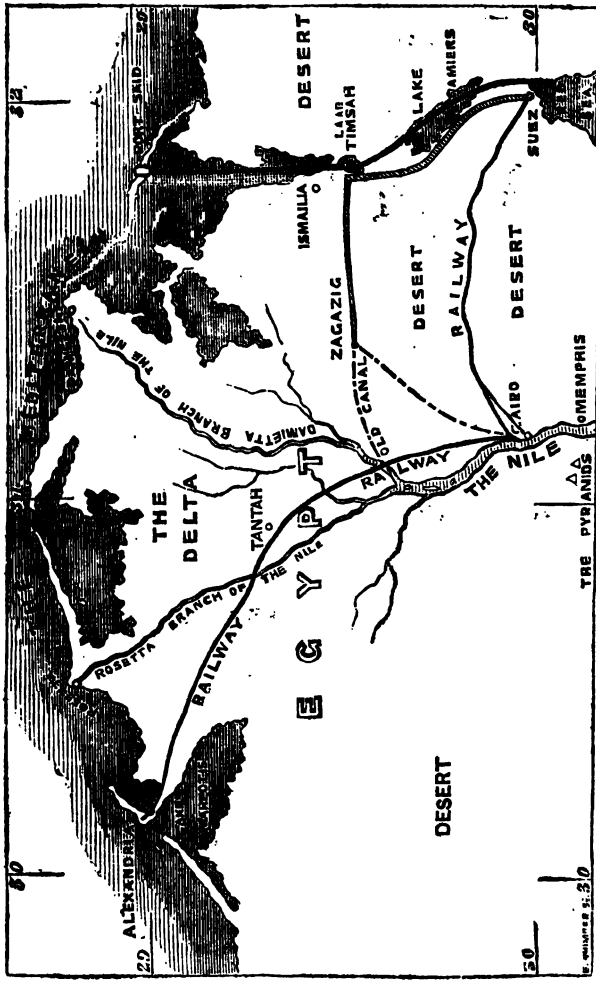
The work was all being done in true Arab style, everything being removed in baskets filled by the hand, no spades, and carried on the head; and the men had to carry all up the banks at an angle of at least 30 degrees, some of it as high as 75 ft. from the bottom. I had to walk up, and I slipped and slipped, and at last fell. The men at work (12,000) can remove about 300,000 cube metres (400,000 ft.) of earth per month.

The fresh water canal joins an old irrigating canal at Zagazig, connected with the Damietta branch of the Nile below Cairo, and then runs right into Suez. No price can be set upon the value of this. It is invaluable. Its breadth is nearly 64 ft., its depth 6 ft. 6 in.; and its length 47 miles. Fresh water is conveyed along the banks of the Canal, from near Lake Timsah to Port Said, in iron pipes.

The labour was forced when I was there. It was said it was the last month it was to be; but I did not believe it. The poor men are *conscripted* for a month, and work at 6 piastres (9d.) per day; but 6d. per day is deducted for water, lodging, &c. They have no pay until absolutely at work, and it takes some of them more than a week to get there and another to return; so that they work six weeks for 2d. a day.

I had a good letter of introduction, which secured every attention on the part of the French managers and engineers, and they were also very anxious to detain us to partake of their hospitality. We did not remain longer than was necessary, however, as we were anxious to be at Suez in time for the train to Cairo.

A reference to the engraving will show that the fresh water canal and the main or maritime canal run nearly parallel with each other from Lake Timsah to the Red Sea, and that the former is supplied at Zagazig from an old canal running to the river. The Viceroy purposes making a fresh water canal from Cairo, to join the Co.'s canal at Zagazig, as shown in the map. Both this and the Co.'s fresh water canal will be supplied, when necessary, from the river by powerful engines.


ALEXANDRIA
THE DELTA
TANTAH
ROSETTA BRANCH OF THE NILE
RAILWAY
DAMIETTA BRANCH OF THE NILE
EGYPT
ISMAILIA
ZAGAZIG
OLD CANAL
RAILWAY
THE NILE
CAIRO
MEMPHIS
THE PYRAMIDS
DESERT
LAKE TIMSAH
DESERT
LAKE
SUEZ
DESERT
RAILWAY
DESERT

Said Pasha gave the Co. the land between the two canals and large quantities also in other parts; but the Sultan, who is sovereign of the land *de facto*, if not *pro forma*, refused to ratify the gift, and no legal title could be had without such ratification. The French, however, with their usual boldness, or impudence, (as some would say,) determined upon having it, and, therefore, went on with the works with the most perfect coolness. When the present Viceroy came into power, on the death of Said, he also refused to sanction Said's grant and also refused to ratify other concessions which his predecessor had made. It is true that, in the first instance, he promised he would; but soon relented when he was *told* what evils might follow. Not only would he and the country lose the benefit of the land, but a French colony would be formed right across the isthmus, from sea to sea; and this might easily and soon be turned into a *military station*. Here was the danger. Backed, therefore, I have no doubt, by our Consul-General in Egypt, the Viceroy finally declared that the Company should *not* have the land; whereupon compensation was demanded. On what principle, except the French one that right means might, it would "puzzle a Philadelphia lawyer to tell," as they had not only no legal right to the land, but none even to make the Canal at all; for the Sultan had not sanctioned but opposed it, and they had taken possession on their own responsibility. However, the Viceroy was afraid to boldly withstand them, and, therefore, agreed to submit the matter to arbitration. The whole was referred to the Emperor of the French, and he awarded the enormous sum of 84,000,000 francs,=£3,360,000!

This occurred after the preceding pages were written. Of course the chances of the Canal being completed are proportionably increased, as so much less money has to be raised; and the probability of its paying as a commercial speculation is increased in a like ratio. It *ought* to succeed, it is desirable that it *should* succeed, and I think it *will* succeed, unless the English

are determined it shall *not* succeed. And why should they be? Are we, as a nation, for ever to be distrusting France? Let our Stock Exchange speculators take up shares. They can, if they please, buy up all, and then turn the Canal into what channel, political or commercial, they choose.

I have said that the Peninsular and Oriental Steam Packet Co. pay the Viceroy £100,000 a year for transit by rail through Egypt. Of course, most of this would go to the Company. But theirs is not the only line to India and China. The French have recently established one, and do a large business; a fact to which I was witness while at Suez. The Austrians also run steamers to Alexandria, and doubtless they would soon follow in the track. And, beyond all doubt, the Canal will be much used by the natives for the conveyance of their corn, cotton, &c., from the cultivated parts to Alexandria, for shipment to Europe, the use of the railway, as I have shown in a previous part of this little work, being well-nigh denied them. The Canal will, in fact, work a great revolution in Egypt, and would, I believe, pay current expenses without any Indian overland traffic at all.

And there is one point mentioned in a little work entitled, "Reflections in the Egyptian Desert," by Mr. Daniel Adolphus Lange, F.R.G.S., who has been appointed to attend to English interests in connection with the Canal Co., which strikes me with some weight; viz., suppose a war were unhappily to break out between this country and America, our Indian commerce would not be affected by it. While we hold Malta and Gibraltar, we *must* command the Mediterranean, and there would be no danger of our ships being molested South of the Red Sea. The distance would be too great from the Western Continent.

I agree with Lord John Russell, Milner Gibson, and the Late Lord Herbert that the Canal, when completed, will be a great boon to England. Should another Napoleon I. arise, the Canal might prove tem-

porarily injurious to us; but let us hope that those days are gone by, and that the lesson that that great man was taught may never be lost sight of by any of his illustrious family. I have great confidence in the present emperor. I believe he wishes to work in harmony with us, and I see no reason why we should not work in harmony with him.

Mr. Lange, in a letter to the "Times," says contractors have undertaken to complete the works for a sum *below* the estimated £8,000,000. Should this be done, then I firmly believe the Canal *will* pay good dividends. But though I say this, I must maintain that the whole transaction is illegal, as much so as if the Lord Lieutenant of Ireland were to grant some crown lands in Ireland to a company, and the company insisted upon retaining it, though the crown refused to ratify it. I hope, however, the day is not far distant when the Sultan *will* sanction the canal, despite Lord Palmerston's opposition. But whether or not, to compel the present Viceroy to pay £3,360,000, for refusing to lend his aid to an illegal act, is an atrocious robbery,—a robbery, nevertheless, of which the Canal Company will get the full benefit; and as our Stock Exchange gentry are not usually very particular on that score, I shall not be surprised to find that, ere long, they are all on the *qui vive*, speculating in the desert between the Mediteranean and the Red Sea.

Mr. Lange has kindly sent me particulars of the Emperor's award of 84,000,000 francs. I find that 34,000,000 francs was compensation for the loss of forced labour, which Said Pasha had promised to supply; 30,000,000 francs for the loss of land; and 16,000,000 francs for losses connected with the fresh water canal. Mark my words, reader. Eventually the shareholders will have the land and the compensation too; for the Egyptian Government is weak and pliable.

Despite our haste to reach Cairo in time for the train, we failed; for our camel broke down, and we were too late. The brute lay down and would not stir until the

man got off his back. This is one of the characteristics of the camel. When once he lies down, he will rarely rise again until relieved of his load.

We met thousands of poor men on their way to their month's slavery, and at the station saw at least a thousand more, who had served their time, waiting for a train to Cairo. The railway manager told us these would go about midnight, and we determined upon going with them, we riding in the guard's van.

Having settled our affairs at Suez, we left at 1.45 midnight, but at 4 came to a stand for want of water, and had to remain 10 hours! My bones seemed as if they had all changed places, my nerves were shattered—I was done; and poor L. was worse than I. He was downright ill. I aroused the station-master, and made him telegraph to Cairo for water, or I know not how long we might have been detained, and other trains too, all of a huddle; for this is sometimes the case. Every drop of water for engines and service for these stations in the desert has to be taken in tanks from Cairo. We had some tea and then a sleep on the divan in the assistant station-master's house, which refreshed us a little. The hundreds of poor fellows in the trucks were all the time without bread; yet they were patient as lambs.

We arrived at Cairo about 5 o'clock, p.m. I was seized with cold shiverings. I took some hot tea, went to bed, covered myself up with everything in the shape of clothing I could find, got into a perspiration, and was better. The next day I had a Turkish bath, which relieved me still more.

On Saturday, March 19th, I left Cairo for Alexandria; on the 20th went to the English church at Alexandria, which was well attended, and which I was glad to see remained, and I hope ever will remain, free from altar decorations, &c.; and on the 21st left Alexandria for Jaffa. The steamer was the Russian Junou, the cleanest I was ever in in that part of the world, the table well provided, and the officers and

men really obliging. One of them had been a prisoner in England during the Crimean war. I felt for him; for never, in my opinion, was war more uncalled for or more wantonly undertaken. I quite agree with Kinglake that our greedy newspapers were the sole cause of it.

We had several hundreds of Greek and other pilgrims on board, on their way to Jerusalem. The captain said they had made a good deal of money out of cotton, and were going to give it to the priests to buy them a place in Paradise.

My fellow-travellers, Easton and Hood, were also on board. They had been as far as the First Cataracts in the steamer, and returned just in time. They gave a most glowing account of the trip. There were also on board, an American Episcopalian clergyman, Dr. Lyman, a Mr. S., a Mr. B., and a Mr. T. We all joined company. I had left Mr. Leigh at Cairo. He was still unwell, and intended to go to Turin, where his wife and daughter were, as soon as he was able.

For imposition and cabal, I do not think there is a worse place in the world at which to land than Jaffa. However, we were unitedly a strong party, and we kept the boatmen somewhat at bay.

Young Blattner, the Jew, was on shore. (II., 478.) Dr. L. had a note of introduction to him from Mr. Reichardt, the converted Jew missionary at Cairo, and felt sure we could not, in consequence, do better than place ourselves in his hands, to engage horses for us for Jerusalem. I advised to the contrary, as I had known the man before; but I was overruled; so horses he engaged, at 25s. each. When we arrived at the Latin convent at Ramleh, where we all tarried for the night, and where we were most hospitably entertained, we found two English gentlemen who had obtained horses at 20s. each, and two Frenchmen who had done the like at 16s. each; and all the horses as good as our own. And we found, indeed, that we ought not, on any account, to have paid more than 18s. each. Young

Blattner, as we were leaving Jaffa, begged of me to recommend him, if I wrote another book; and he put his name in full in my note-book, that there might be no mistake: "Herman Blattner, Dragoman for English and American Travellers." My readers have his name, and also my recommendation of him, confirming my previous knowledge of him.

I will not here describe the road from Jaffa to Jerusalem, the delicious orange groves, the fertile plains, the enclosed gardens, the rising hills, as I have already done so in my volumes, which I have no doubt most of the readers of this little work have read. I may observe, however, that the plain, from Jaffa to the hills of Judea, forms the *centre* of the old corn-growing district, and is called in the Old Testament the Low Country. Hence we read that "Samson went *down* (from Judea) to Timnath, and saw a woman of the daughter of the Philistines." (Judges xiv. 1.) Corn was grown, indeed, by the Philistines to the very foot of the hills of Judea. Hence also we read that when there was a famine in Samaria, the Shunamite went with her household into the land of the Philistines, where there was plenty of corn. (2 Ki. viii. 1, 2.) These were the "fields of standing corn" into which Samson turned the foxes. (Judg. xv. 5.) Farther south, towards Gaza, the plain is now mostly desert; but farther north, towards the boundary of Dan, it is still one "unbroken mass" of corn.

I saw thousands and thousands of sheep and goats in various parts of the plain; and I noticed one circumstance particularly, which I never remember to have noticed before, though doubtless I had seen it many times, as I saw it several times afterwards, viz., a shepherd leading a flock of goats, followed closely by a flock of sheep. The flocks were entirely separated. There was not one goat amongst the sheep, nor one sheep amongst the goats. I directed the attention of Dr. Lyman, who was near me, to the fact. I now well understood Matt. xxv. 32: "And before him shall be

gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." And most characteristic of all was the fact, that the goats were *first*, next the shepherd, while the poor sheep were content to follow, as though too timid and fearful to be first. My readers may apply the hint.

I am more than ever convinced that the whole road from Jaffa to Jerusalem was at one time richly cultivated. To say nothing of the plains, of which I have already spoken, in many parts the hill sides are now covered with vines, &c., and marks of ancient terraced gardens exist on every hand. (II., 483.)

Mar. 23.—At 5.45 we were on our way from the convent at Ramleh to Jerusalem. We each gave our hosts about 6s. 8d., and well pleased they were. How different to the greedy Greeks on Mount Sinai!

At the foot of the hills of Judea, a refreshment booth has been opened. Here we stopped and regaled ourselves with bread, eggs, coffee, &c.; and all very good. One of the muleteers started off with the baggage, and left us to shift for ourselves. The other was going to do the same, when I stopped him, and made him keep behind me. Some of my companions had gone on, and the others, I presumed, were close following; but I was mistaken. After going on for two hours, I found I was alone. I immediately halted, being then opposite Abou Goush's village, Kirjath Ain At. On dismounting, my foot caught in the stirrup, and I fell violently on the hard rock. The pain for some time was so excruciating, internally and externally, that I felt persuaded I had sustained some serious injury, and that my leg was broken. Thankful indeed I was when I found I could move my leg; but still the pain was excessive. There were a dozen little girls about with their water bottles, which they carry for the refreshing of travellers. Of these I took advantage, pouring the contents of several of the bottles upon my legs, thus preventing inflammation; but I received

an injury internally from the effects of which I never expect to recover.

At length my companions arrived, and we proceeded onward, reaching Jerusalem about 5.45. E. had gone on before, and secured beds in Hauser's Mediterranean Hotel, to which I spurred him on, for himself, H., Dr. L., S., and myself. It was some time before B. and T. could find beds at all, Jerusalem being so full, in consequence of its being Easter, when, as is well known, "pilgrims" from all parts of the world crowd into the city. Mr. and Mrs. Hauser gave up their bed for me, and slept on the floor with the servants.

Mar. 24th I spent in going about the Valley of Jehoshaphat, &c., and have nothing new to report thereon.

On Mar. 25th, I went with C. and H. to see and hear the Jews wailing under the walls. They assemble about 8 o'clock, and come and go until sunset. There were about 50 men and 60 women present, and not more at any one time while I remained. One or two read psalms and the evening prayer, &c., and all responded, "Amen!" working their bodies about like the Derwishes of Egypt, though not so violently.

It is estimated that there are 6,000 Jews in Jerusalem at this time, 3,000 of whom live upon other people, being determined not to work. "The disease and suffering amongst the Jews, occasioned by bad food, crowded dwellings, and scarcity of water are beyond description. A great deal of this is doubtless owing to the rabbis and the misappropriation of the funds collected." "Many of their houses are dripping with damp, like grottoes, and their cisterns and reservoirs are allowed to become stagnant."

Being "Good Friday," I went in the evening to see the procession of which I have given some account in Vol. I., page 481, which takes place in the church of the Sepulchre. There was to be no "holy fire," the Greek Easter happening a month later this year, in consequence of the Greeks retaining the old style of

reckoning, and the Latins not having any "holy fire" exhibition. The procession was by no means so imposing as the one which I have described as taking place every year at Malta. A figure of Christ is carried from the Latin part of the church to several other parts until it reaches Calvary, and there it is crucified! The figure is then taken down and conveyed to the marble slab on which the priests say the body of Christ was washed and anointed, and thence to the sepulchre. The whole occupied upwards of two hours, as a sermon was preached at every halting-place; and during the whole time the clamour of the spectators was incessant, more like a fair than a church.

The pasha of Jerusalem was present, and a considerable number of soldiers with drawn swords, fixed bayonets, &c. When the Greek and Latin Easters come together, the presence of the military is indispensable, as sad work takes place amongst them. In 1834, I was assured, 400 persons were slain in the church, as they would not retire when ordered to do so by the soldiers, but attacked them.

A Romanist told me the next morning that the procession in the church was enough to knock all his religion out of him.

Several alterations have been made in the church. The rent in the rock and the place of the cross are now covered with marble. In the centre of the Greek part of the church is shown what I never saw before—a star, which we are gravely told marks the centre of the earth, and the very spot from which God took the dust of which he formed Adam! Bells have been introduced within the last year or two, and a cross put up on the church. None of these things were allowed before the visit of the Prince of Wales. Now it would appear as though the Mahometans care nothing about them, though I quite expect that one day there will be a break out. The noise of the bells for matins, vespers, and "the host" is as bad almost as in Malta. It would not be tolerated in England.

The next day a party of us went with the American consul at Jerusalem to see the mosque of Omar, that building which was formerly held so sacred that no Christian hardly dared to approach it, and for only looking in at the outer-court gates of which I ran so great a risk in 1847, but which may now be seen for about 12s. each person, including backsheesh. During the Crimean war 20s. each was charged. When peace was proclaimed, the mosque was again closed until visited by the Prince of Wales. It is probably now open to foreigners for a long time to come, if not for ever.

Passing the pasha's house, we enter the outer court, covering an area of 10 or 12 acres, and have at once a grand view of the exterior of the mosque. The whole of the court is said to be excavated underneath, with tanks, &c. We cross it, and come to two columns, believed to have come from Solomon's temple, (and there can be no doubt of it,) on the site of which the mosque stands. There we had to take off our shoes and put on slippers. We then entered the inner court, in which is a marble pulpit, and here, in the open air, is the place for worship. Nearer to the mosque is "David's Court," similar to an oriental kiosk, supported by eight pillars. The exterior of this, as well as of the mosque, is covered with porcelain, of various colours, blue predominating.

We then entered the mosque. It is a noble building, 170 ft. in diameter and the same in height. The dome is mosaic, and is supported by 12 round and several square pillars. Outside these and all round is an aisle, or passage, and beyond this are 16 round and eight square pillars, supporting the outer part of the building. Some of the pillars are marble, others verd antique, &c.

Immediately under the dome, enclosed by rails, is an immense piece of rock, the highest point of Mount Moriah; and the Moslems believe that it is entirely detached, and suspended by Gabriel in mid air, between heaven and earth. An indentation, said to be Maho-

met's footmark, is shown in the rock; and this is the most reverenced part. We may look at it through a small aperture, but by no means touch it!

Both Jew and Mussulman view this piece of rock as the most sacred spot on earth; for, according to the rabbis, this is the identical stone upon which Jacob rested his head. (Gen. xxviii. 11, 18.) If so, Jacob must have been exceedingly strong, for it is an immense piece, if a piece at all, and we read he *took* of the stones, and *set it up*. Also the rabbis believe that this was the threshing-floor of Atad, (Gen. L. 10,) the spot where Abraham offered up Isaac, (Heb. xi. 17,) and the site of the holy of holies of the temple; and the Mahometans affirm that it was from this very spot that Mahomet bounded upwards through seven heavens, leaving the impress of his foot behind.

We then went below, under the rock. I could not see where it rested on the main rock, but the light was dim. On the top of it is a mark like a box for a turban. This, we are told, was caused by Mahomet's turban once touching it! A fretted marble altar is shown, and that we are assured, with equal truthfulness, is where Solomon used to pray! Under a marble slab is a kind of cell. Here Mahomet shut up the demons! Some of the marble work is beautiful, but I should say Byzantine, not Jewish.

We ascend, and again enter under the dome. A huge Turk was continually calling out to us to make haste; but the American consul was not the man to heed him.

Opposite the main entrance, is an inscription calling upon God to bless the faithful and curse the infidels.

We crossed the inner court, and went under the mosque of Axor 272 ft. long, 188 ft. wide. Here are *certainly* remains of the ancient temple,—pillars and large stones. No one doubts it. Outside this part is the Jews' wailing-place.

In the outer wall is a horizontal, projecting pillar, overlooking the Valley of Jehoshaphat, directly oppo-

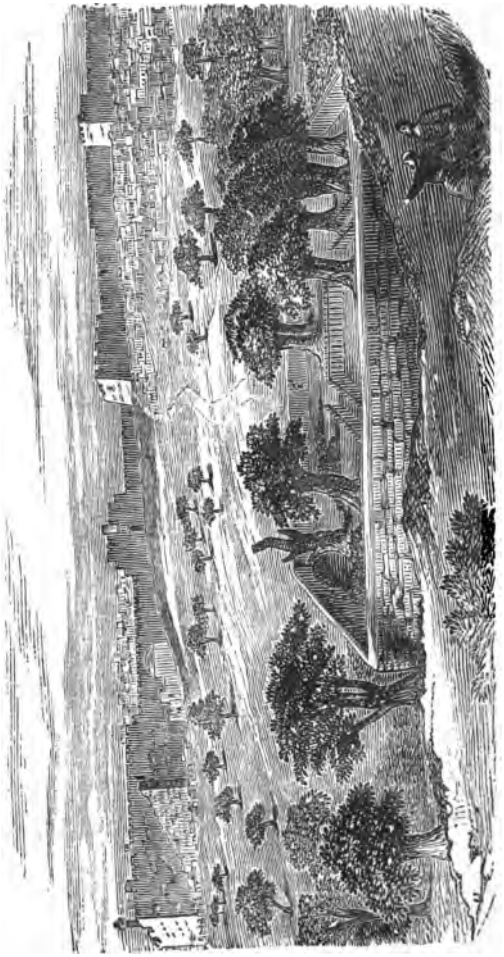
site to the tomb of Absalom. On this stone, Mahomet is to sit to judge the world, if we are to believe his followers.

We next go to the Golden Gate; there can be no doubt that it is so; and then to Solomon's tomb, protected by a grating and covered over with old rags, and having a pitcher of water inside. Solomon, who can doubt it? regularly comes and drinks as he requires! (See Vol. II., 391.)

I gathered some flowers, &c., as we passed out of the court, and these I have preserved on cards. I have also a piece of one of Solomon's pillars. I wish my piece from the Temple of Diana could be so well authenticated.

E., H., and I had arranged to meet a party at eight o'clock, to examine the excavations, near the Damascus Gate, which had been discovered under the city a short time previously by Dr. Barclay; but we had lingered so long in and about the mosque that we were behind time, and the party had gone. I regretted this the more as I had not another opportunity of going. Dr. Barclay says the excavations are "750 ft. from the entrance to the termination, and that the cave at the entrance is 3,000 ft. in circumference, supported by a great number of rude, natural pillars. At the south extremity is a steep precipice, in a pit at the foot of which was a human skeleton,—some one who had fallen down. The walls contain crosses and Arabic and Hebrew inscriptions, showing that the excavations were known to Jews and Crusaders. Here are also many intricate meandering passages, leading to immense walls and supported by pillars."

Some think this was the work of Solomon, as the stones are of the same character as the ruins of the temple. All agree that it is a quarry; yet why the intricate passages if a quarry only? And why should Solomon have used it as a quarry, seeing that a little way on the Jaffa road he could have procured abundance of stone, where, for instance, the Russians have



THE GARDEN OF GETHSEMANE.

procured theirs for their magnificent new convent and church?* My own opinion is that this quarry was used in troublous times,—in none other than the days of Nehemiah, when it would have been dangerous to go far from the walls because of the Arabians (Bedouins) and the Ammonites, who would have destroyed the Jews if they could; and therefore Nehemiah was minded to excavate to avoid all danger.

The Druse dragoman Abdallah, whom I had in 1847, came to me, and was very anxious for me to engage him again. He assured me he was now altogether a different man, and Mr. Hauser confirmed his assurance. H., E., B., T., and I therefore engaged him to take us to Jericho, the Jordan, the Dead Sea, Bethlehem, and Hebron, returning thence for three or four days to Jerusalem, and then proceeding to Nazareth, Tiberias, Damascus, Baalbec, the Cedars of Lebanon, and Beyrout, the whole occupying 24 days, for £36 each. This was on the Friday, and we were to leave on the following Monday. It will be seen presently how far, and great, disappointment was to be my lot.

This day, as on several other occasions while at Jerusalem, I saw persons employed picking up orange peel. I was told, on inquiry, that it was to make marmalade!

I paid another visit to the Garden of Gethsemane. It is every year so much more "embellished" that it looked less and less like the original every time I have seen it.

Mar. 27th.—This morning there were about 160 or 170 persons at the English church. The bishop (Gobat) preached. In the evening Canon Westmore, of Manchester, preached, there being about 70 persons present.

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* The Russian new convent and church are outside the city, not far from the Jaffa gate. The buildings are decidedly amongst the finest in or near Jerusalem. They were in an unfinished state when I visited them in March, 1864.

Up to this day it had been excessively warm, but now the thermometer fell 30 degrees. It caught me and some others with light clothes on, and we were seized with diarrhæa. I ought at once to have taken to my bed; but I thought it would pass off, and the next day most unwisely started with my companions for Jericho, &c., according to the arrangement already mentioned. Even experience does not always make fools wise. We were joined by Dr. L. and Mr. S., making altogether a party of seven.

Mar. 28th.—We left at 11 o'clock, visiting the tomb of Lazarus and the Fountain Ain el Hana (probably Enshemesh, Josh. xv. 7) on our way. We met near the fountain about 300 camels, all going to Egypt, to supply the place, as far as possible, of the cattle which had perished by the murrain.

At 3 o'clock we rested under the shade of a rock, for refreshment. Here we were joined by our Bedouin guard. (Vol. I., p. 489.) The charge for the guard has now been fixed by the Government, and is 10s. each traveller, and a little backsheesh. All the men, except the sheikh, had guns with 50-inch barrels, and the sheikh had a spear 12 feet long; and some had pistols, hangers, &c., besides the guns.

Proceeding onwards, we passed two Bedouin encampments, with thousands of sheep and goats. The whole surface of the country was altogether different from what it was when I passed over it in 1847. Then everything was burnt up; now the greater part was covered with verdure. The plain of Jericho especially was really rich. Not only myriads of sheep and goats were there, but hundreds of cattle; and thousands of nabbukh and other trees had sprung up. The change astonished me. In another month, however, in all probability, the pasture would all disappear beneath the rays of the burning sun. Dr. Thomson indeed bears out this probability. He says that on April 24th from the Jordan to Ain Hajla there was nothing but a most unprofitable extension of simmering sand, bare

and barren of everything except stunted thorn bushes and ugly black lizards." And Porter, for many years British Consul at Damascus, says, "On reaching the plain, the air is like a blast of a furnace, and we are painfully reminded that we are 1,300 ft. and more below the level of the sea. Though as yet early in the spring, the grass and weeds are crisp and scorched, and crackle beneath our horses' feet, while the quivering haze that looms over the burning plain gives a dreamy indistinctness to the trees and verdure in the distance." Then if such were the plain, what must the limestone mountains be?* But how rich the plain must have

* I have been led to these remarks, because some persons who have travelled over these parts early in the year have called into question the truthfulness of my account of the "Wilderness of the Temptation." (Vol. I., p. 492.) Those persons passed through it; and so far from not finding a blade of grass, they saw it sprinkled with wild herbage, &c. So did I in 1864; but if I had been a month later, if the persons referred to had been a month later, they would have found everything scorched up. To the end of March, and later in wet seasons, there *is* some vegetation to be seen there; but as soon as the rains cease, the sun does his scorching work, and then nothing is to be seen but glaring limestone rocks.

Others have visited the Petrified Forest, and did not see the large trees I mention. But I find they did *not* visit the forest; they merely skirted it, just six miles from Cairo. If they wish to see the forest fully, they must go into it, as I did in 1847, 10 or 12 miles from Cairo, and they will see everything I have described.

Others, who have visited Egypt within these few years only, have taken it upon themselves to say that "I was drawing the long bow" when I wrote my account of the hotels, and the annoyances I experienced in Egypt in 1847. But they might as well say the London of 1864 is the London of 1764. I assert emphatically that every word that I have recorded in this respect is true. The only hotel in Cairo in 1847, when I was first there, was the British; and so far from overstating anything in connection therewith, I greatly understated it. The wants of travellers were not then known in Egypt; but now there is one hotel in Cairo (Shepheard's) which alone makes up 170 beds, and there are other hotels there making up in the aggregate perhaps as many more. And some of them have European waiters, and attention is paid to cleanliness which was

been when Moses looked upon it from Pisgah! One of the richest plains in the world, unquestionably.

Ere long we came to the brook Cherith, by the side of which Elijah was fed by ravens. (1 Kings xvii. 3–6.)

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utterly unknown a few years ago. Similar remarks will apply to the Nile boats, some of which are now fitted up almost like domestic palaces.

Another objection has been taken to my description of the bastinado. Certain gentlemen witnessed the bastinado, and *they* did not see the culprit's feet laid open, as I have described in page 199, Vol. I.; but I am not the only one who *has* seen it. Stephens mentions the same thing; Dr. Olin describes it as extorting the most piteous groans and exclamations, the sufferer struggling and screaming, and finally swooning; and Madden says, "The legs are generally streaming with blood after this horrid punishment." A thousand negatives cannot disprove one positive.

Again as to Malta. Some had never seen the labourers carrying their dinners in their long caps over their shoulders; others had never seen the goats taken to be suckled by children; others had been in the market and had not seen cauliflowers as large as a broad-brimmed hat selling for a halfpenny each; but I saw all these in 1846, and at other times; and, indeed, the first of them I saw in 1864. But as for cauliflowers, and everything else in the Malta market now, if you want it you must pay for it. It is astonishing how the prices of provisions have risen everywhere within the last few years. In India I believe they are somewhat astounding. But travellers should be careful how they attempt to give the lie to each other in matters of this sort; for a few months only may make a great difference.

But I need not go on. I repeat, I believe my work to be truthful, not having, intentionally at any rate, misstated anything; nor have I, after a lapse of years and subsequent visits, been able to detect anything so misstated.

There is one point, however, to which I would direct the special attention of my readers, and that is, with regard to the Druses. When they have read my remarks, p. 635, Vol. I., I wish them also to read those in p. 529, Vol. II. I find that the horn is indeed now at a discount, few Druses wearing it at all, and that the customs I mention in Vol. I. have not been followed for a long time.

In page 414, Vol. II., I speak of various "antiques," which I had procured at Thebes during my fifth visit. These, including the tablet, at least 3,600 years old, the minute scarabeus, &c., are now in the British Museum.

The water was rushing down freely, and clear as crystal; and the fact of those waters being dried up, as expressed in verse 7, because there had been no rain, will at once show what a dry season will cause both in plains and on mountains. We descend rapidly, far more rapidly than is agreeable over such rough roads; and this is going down to Jericho from Adummim, the reverse being as Joshua expresses it, "going *up* to Adummim." (Josh. xv. 7.) This, too, is the Valley of Achor, in which Achan was stoned for stealing the Babylonish garment, &c. (Josh. vii.)

We did not arrive at the Fountain of Elisha, where we encamped for the night, until 6.15, having been somewhat longer on the way than is usual.

Ruins of arches and other buildings lie scattered over this part of the plain. It is the site of the ancient Jericho. Mount Quarantine (the Mount of Christ's temptation, as is believed) looked down upon us, as it looked also over the vast plain and the "kingdoms" beyond. It was to this range of mountains that the spies had fled, while their pursuers hastened on towards the Jordan, thinking they would make all haste to cross the river again to their company. (Josh. ii. 16, 22, 23.)

From this spot to Bethel is only a few hours' journey, northward. This way Elijah and Elisha came on their way to the Jordan, when the former was carried by a whirlwind into heaven. (2 Kings ii. 1.) And along the same way the Israelites went from Jericho to besiege Ai, (Josh. viii. 3,) and Samuel from Gilgal to Gibeah, to render aid to Saul when fighting with the Philistines. (1 Sam. xiii. 15.)

Mar. 29th.—I slept well, and felt no worse. We were up at 5.30, but Abdallah did not manage to get off until 7.45. This was a sad loss of time. We saw several partridges, and once our sheikh called out, "Hiare!" (a serpent.) He went after it, but it escaped.

In two hours we reached the Jordan, having passed over what must have been the site of Gilgal, as we

read that it was "in the east border of Jericho," and it was not more than two miles from that city. Here the Israelites first encamped after they had crossed the Jordan; here they ate the first corn of the land; and the *place* was emphatically called "holy,"—the first part of the "holy," or sacred, land. (Josh. v. 11. 15.) Here, too, rested the ark. Samuel visited the place yearly. There he renewed the kingdom unto Saul; (1 Sam. vii. 16; xi. 14, 15;) and there Saul committed the act for which the kingdom was wrested from him. It was at Gilgal that Elisha healed the poisoned pottage and cured the leprous Naaman. But the whole district is so full of Biblical associations that I must not attempt to enumerate.

We all bathed in the river; but could not venture in many yards, the stream was so rapid. Only three days before we were there, one of the Bedouins with an English party had been swept down. The travellers called out to the other Bedouins, "Don't you try to save him?" "It is of no use," they replied. "No one can be saved when once in the stream;" and then, quietly exclaiming, "Mashallah!" (It is God's will!) immediately began to divide his money and clothes amongst themselves.

When the water is higher, however, and the level inner sand banks are covered, there is space for immense numbers to bathe.

Dr. Robinson bathed in one place, and waded out 10 or 12 feet, and the water was not over his hips; but soon afterwards it became suddenly deep.

Dr. Thomson, referring to the Greek pilgrims, says, "The men *ducked* the women somewhat as the farmers do their sheep, while the little children were carried and plunged under water, trembling like so many lambs. * * * The *current* is extremely rapid and the centre of the river at least ten feet deep. Two Christians and a Turk, who ventured out too far, were drowned without the possibility of rescue. The Jordan in this part is about 20 yards across."

Stanley says, "John came baptizing them, *plunging* them under the rapid torrent. No common spring, or tank, would meet the necessities of the multitudes who came to him, confessing their sins. * * * * There began that sacred rite which has since spread throughout the world, the plunges beneath the water diminishing to the few drops which, *by a wise exercise of Christian freedom* are now in most churches the sole representative of the full stream of the Descending River."

The very term "Jordan" means "descender." It is the same word in the original, I believe, which, in Josh. iii. 16, is used for "The waters came down." See also Job xl. 23, where, speaking of the hippopotamus, Job says, "He drinketh up a river, and hasteth not; (that is, he does it without any trouble to himself;) he trusteth that he can draw up Jordan (or a swiftly-descending river,) into his mouth." It by no means, therefore, follows that the river Jordan is meant.

"If it were here," I said to one of my companions, "that Joshua crossed with the Israelites, there must have been a miracle performed, as the river never can be fordable in an ordinary way at this point." "But where, then," said he, "are the stones that Joshua set up in the midst?" "Swept away long ago," I replied. "Well," said he, "the Bible says they are there to this day?" (iv. 9.) "What day?" I replied. "Not *this* day, March 29th, 1864; but the day in which Joshua wrote, about 3,315 years ago;" and of course 2 Chron. v. 9, and other parts of the Bible have the same meaning.

Stanley once witnessed the procession of Greek pilgrims. He says, "None, or hardly any, are on foot. Horse, mule, ass, and camel, in promiscuous confusion, bearing whole families on their backs. A father, mother, and three children, perhaps on a single camel, occupy the vacant spaces between and above the jungle in all directions. If the traveller expects a wild burst of enthusiasm, such as that of the Greeks when they

caught the first glimpse of the sea, or the German armies at the sight of the Rhine, he will be disappointed. Nothing is more remarkable in the whole pilgrimage to the Jordan, from first to last, than the absence of any such displays. Nowhere is more clearly seen that deliberative business-like aspect of their devotion so well described in 'Eothen,' unrelieved by any expression of emotion, unless, perhaps, a slight tinge of merriment. They dismount, and set to work to perform their bathe; most on the open space, some further up amongst the thickets; some plunging in naked—most, however, with white dresses, which they bring with them, and which, having been so used, are kept for their winding-sheets. Most of the bathers keep within the shelter of the bank where the water is about four feet in depth, though with a bottom of very deep mud. The Coptic (Egyptian) pilgrims are curiously distinguished from the rest by the boldness with which they dart into the main current, striking the water alternately with their two arms, and playing with the eddies, which hurry them down and across, as if they were in the cataracts of their own Nile, crashing through the thick boughs of the jungle which, on the eastern bank of the stream, intercepts their progress, and then recrossing the river higher up, where they can wade, assisted by long poles which they have cut from the opposite thickets. It is remarkable, considering the mixed assemblage of men and women, in such a scene that there is so little appearance of levity or indecorum. A primitive domestic character pervades in a singular form the whole transaction. The families which have come on their single mule or camel now bathe together with the utmost gravity, the father receiving from the mother the infant which has been brought to receive the one immersion which will suffice for the rest of its life, and thus, by a curious economy of resources, save it from the expense and danger of a pilgrimage in after years. In about two hours the shores are cleared. With the same quiet they remount their camels and horses; and before

the noonday heat has set in, are again encamped on the upper plain of Jericho."

No travellers have ever seen the Jordan overflowing its outer banks; and indeed, though our translation says it overflows all its banks during the time of harvest, the original merely implies that it is *full up* to all its banks. Such is the difference in the idiom of languages. Indeed the Septuagint and Vulgate give that sense of the passage; and this corresponds entirely with what we see to be the case at the present day. Harvest takes place in the vales of the Lower Jordan in the middle of March, while the rains are continued in the upper country, and the river, consequently, rolling full; and Dr. Thomson says he saw barley harvest all about Jericho before the 1st of April. Therefore, doubtless, it was *these* harvests, in the hot neighbourhood of the river, which was referred to respecting the Jordan being full up to all its banks; and it is true to the letter.

Several of us cut willow sticks from the trees on the banks and filled our bottles with water. Thousands of pilgrims take away a willow staff, having first dipped it in the water. It may have been at this very spot where the axe-head fell into the water, trees are so plentiful; at any rate, it could not have been far off. (2 Kings vi. 2–5.) But indeed trees and bushes are so abundant and thick all along the banks that we cannot see the water until we come right on to it. The river is buried in an embankment of trees. Jer. xlix. 19, and L. 44: "Behold, he shall come up as a lion from the swelling of Jordan," refers to these thick bushes, in which the lions hid themselves, and from which they were driven by the rising of the river. Jackals and other animals have now taken the place of lions.

In an hour we took our departure, going the way I went in 1847. My companions and I were, indeed, ready earlier; but one of our baggage mules became restive and detained us some time. No better mule ever carried a load when once it was off, but the difficulty was to get it to start.

In an hour and a half more we were by the Dead Sea. E. hastily ran and took a mouthful; but he will never forget it, and I shall never forget his looks. He would not even bathe after that, saying he had had quite enough. S. and I went in. I waded up to above my armpits, and felt no particular inconvenience, except a little smarting. Some travellers say we cannot go higher than the bosom without being raised from our feet, the waters are so buoyant. This I proved to be nonsense, as I stood upright, though I ought perhaps to say that as I did not weigh more than 124 lbs. I was not so easily floated as a stouter man would be. S. floated with the greatest ease, and assured us that, though he tried with all his might, he could not make his head go under water.*

We were resting on the shore, without any covering from the sun, and the thermometer at 100°. This was not well managed on the part of Abdallah, as he ought to have had the dining tent there. I felt faint, and was falling, when I threw myself down. Instantly my companions were up; they spread a rug on the sand, and assisted me upon it. I never travelled with so kind and agreeable a party as this in all my life before. When any one of us expressed a desire to have anything, it was held out in two or three directions at the same time; and the moment it was seen or suspected that such or such a thing was needed, it was tendered and urged even without asking for. Here were three Americans and four English all doing credit to each other.

The shore on the north of the sea is thickly covered with stems and branches of dead trees, washed from

* It is believed by many scientific gentlemen that the cause of the extreme saltness of the Dead Sea is the rocks of fossil salt which completely bar it up at its south end, while the fresh water poured into it from the Jordan, &c., is continually and almost perceptibly evaporating, leaving the salt particles. If so, the sea must become more and more salt every year, unless indeed its waters will not hold any more salt in solution.

the Jordan; but all life in them is soon destroyed by the sea.

At 1.15 we left for the monastery of St. Saba, or Mar Saba. Our way lay over and round hills, along edges of precipices, and across yawning gulfs, the whole distance without any deduction—and this occupied four hours; and, suffering as I did, those four hours can never be erased from my mind.

Towards evening we came up to the most extraordinary gorge I ever beheld. The sides were pierced with fissures, and these fissures, by the aid of a little rude masonry, had been converted into caves. The chasm appeared to extend for miles beyond our sight. The whole mountain, for it is a mountain, and not a mere rock or hill, seems as if it had been split in twain by an earthquake; and its almost perpendicular sides, leaving only a terrific yawning gulf between them, seemed to bid defiance to the approach of man. Yet in those caves, in those rugged, precipitous, naked, yet venerable cliffs, towering high above our heads, and amongst those stern crags, thousands of persons once lived.

> "The cliffs of the mountains, huge, rugged, and bleak,
> Are frowning like giants before thee."

On the right of this wonderful fissure, this bed of the Kidron, for such it is, which runs hence amongst the hills of Engedi into the Dead Sea, our road lay, the road being cut out of the rock and protected on the left by good stone walls, just as we see in Switzerland and in some of our own counties, such as Derbyshire. On we went, ascending and ascending, until we arrived at the monastery,—the monastery of Mar Saba.

Romantic and indescribable as is the situation, lofty as are the mountains, and grand the view, they must not be looked at for a moment in comparison with the range of Horeb. The mountains are indeed little if any more than one-fourth as high as some of the Horeb, to say nothing of the unparalleled wildness of the latter.

We did not go inside the monastery to sleep, but found our tents pitched in an open space in the rear.

of this, we are assured by the monks. St. Saba is said to have been born in 439 A.D.

We are also shown the skulls of those monks who were martyred by the Persians, and the skulls of many others who had been killed by the Bedouins. About 200 years ago, the Bedouins broke into the building and did savage work. There is a painting representing the transaction. There are also the rooms in which John, of Damascus, wrote his works, and the usual number of Greek chapels, lamps, and pictures.

It is said that 10,000 persons resorted to these caves when the monastic life was fashionable, and that that number was at one time destroyed. And I may add, moreover, that many of the earliest hermits, of the sect of the Essenes, extended their dwellings easterly to the Dead Sea, to the very caves of En-gedi, in which David took refuge. The caves are still there, of course, as well as the springs which would supply both David and the hermits with water; but David and the hermits have long since gone the way of all flesh.

The view from the convent is sublime. There is a palm tree which the monks say is from the time of St. Saba. There is never any seed in the fruit. Our monk guide would not say it *was* a miracle, but he thought it was. E. said he should like a stick from it. He had numberless sticks already. He carried with him a small saw, and when he saw any particular tree, private or otherwise, over the wall he went and sawed away a stick. I was with him when he thus went into a private garden. The servants hallooed and threatened, but he heeded not. He cut the stick, and walked deliberately away. He was told there is a tree growing on the spot on which Judas hung himself. "I should like," said he, "to send a stick from it to Jefferson Davis, [President of the Southern States,] the only return being that some one should send me a stick from the tree on which he will be hung."

We left about 8. It is interesting to look upon our group,—21 horses and mules, laden with our *city* and

houses. "Here we have no abiding city." We passed a Bedouin encampment, with upwards of 30 children, and another near with about as many. Yonder is a well, and the women with their water pots. Here are Abraham, Rebecca, &c., to be seen, unchanged. We see Jerusalem on our right. An Austrian at the hotel at Jerusalem took a man with him and walked to Mar Saba and back to Jerusalem. He was stopped by the Bedouins, and at first roughly handled, until they found he was not going to Jericho, only to Mar Saba, and he was then liberated.

In the valleys near Bethlehem there was wheat in ear; but it would be a poor crop unless there were more rain. The people were very anxious about the "latter rains."

We arrived at Bethlehem at 11. The city does not appear at so great an advantage from this side as from the road to Jerusalem. Still, view it from which side we may, it is still "a city set on a hill, which cannot be hid." It can neither be hid as a city literally, nor as *the* city in which the Saviour was born. Never mind whether it was in a cave or a house that he was born. Matthew says it was in a house, (ii. 11,) though *that* might be a cave, as people often dwell in caves; or it might be that he was born in a stable belonging to some poor man, and then, from motives of charity, he and his mother removed into the house. Suffice it for me that that is the veritable city, and that my eyes have beheld it. I believe I have crossed the very fields in which Ruth gleaned, and those in which David fed his father's flocks, and I believe my eyes have beheld the spot upon which the shepherds were when the angels appeared; and as I believe these things *firmly*, my sensations were as great, perhaps, as they would have been if I had really witnessed the scenes.

I do not know that any part of my journey on this occasion excited deeper feelings of emotion in me than my visit to Bethlehem. "Alone, of all the existing local traditions of Palestine, this indisputably reaches

beyond the time of Constantine. Already in the second century a cave near Bethlehem was fixed upon as the place where, 'there being no place in the village where he could lodge, Joseph abode, and where accordingly Christ was born and laid in a manger.'"

I made a few purchases of beads, &c.; but nothing can exceed the rascality of these "Christian" venders. The Arabs are truly honest in comparison. You must not part with a piastre until the goods are not only in your hands, but have been closely re-examined by you. The sleight of hand of the people, in changing the things before your eyes, is wonderful.

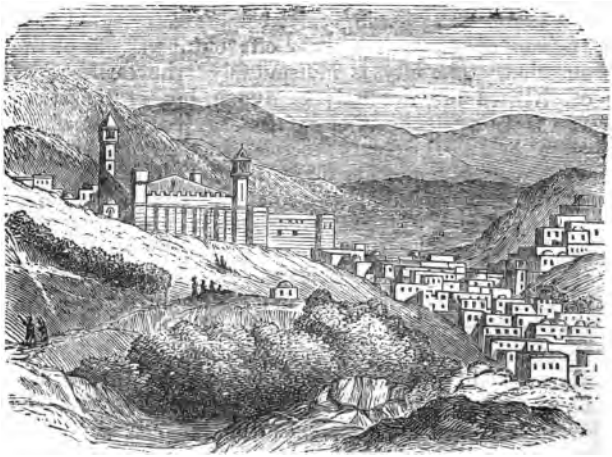
Leaving my companions, I returned with my muleteer to Jerusalem, the ride occupying just an hour and three quarters. A good and strong rider may do it in half the time, as the roads are not very bad much of the way, and the distance only six miles; but he should have a sure-footed horse and be able to endure a good deal of jolting.

I regretted exceedingly not being able to again visit Hebron, only a day's journey off; but it was out of the question. The city is indisputably "the earliest seat of civilised life, not only of Judah, but of Palestine. It was the ancient city of Ephron, the Hittite, in whose 'gate' he and the elders received the offer of Abraham, when as yet no other fixed habitation of man was known in Central Palestine. It was the first home of Abraham and the Patriarchs; their one permanent rasting-place when they were gradually exchanging the pastoral for the agricultural life. It was the city of Arba, the old Canaanite chief, with his three giant sons, under whose walls the trembling spies stole through the land by the adjacent valley of Eshcol. Here Caleb chose his portion and gave it the new name Hebron, when, at the head of his valiant tribe, he drove out the old inhabitants, and called the whole surrounding territory after his own name; and there, under David, and at a later period under Absalom, the tribe of Judah always rallied when it asserted its in-

dependent existence against the rest of the Israelite nation."

But what caused Hebron to be thus, as it were, pre-eminent? Its richness, not in gold and silver, but in real wealth,—the products of the surrounding most fertile valley. Having an abundance of water, with never-failing wells, and an excellent soil, how can it be otherwise? I remember well how I was struck, in 1847, with my first sight of it, when I had reached the top of the hill from the wilderness. And all travellers confess to the same feeling.

The harem which encloses the tombs of the patriarchs stands on the hill side, and is 200 ft. long, 115 ft. broad, and between 50 ft. and 60 ft. high. Some of the stones are 20 ft. long. Having referred to these tombs in "My Wanderings," I shall content myself by giving a view of the building which encloses them, and of a part of the town.



The genuineness of this sepulchre has never been doubted by any traveller, any more than that of Rachel.

The tombs were known and honoured in Josephus's time. The earliest Christian writers, also, such as Eusebius, Jerome, &c., refer to them as having no doubt of their genuineness.

I firmly believe that the body of Jacob is now in the tomb of Machpelah as perfect as it was when deposited there 3,553 years ago. It was embalmed by the Egyptians. (Gen. L. 2.)

The population of Hebron is estimated at 10,000, including 400 or 500 Jews, chiefly Spanish.

Immediately on arriving at Jerusalem, I sent for Dr. Chaplin, the doctor in connection with the Society for the Promotion of Christianity amongst the Jews, and soon learnt from him that my hope of proceeding onward on the Saturday with my companions was futile, having enlarged and congested liver, injured pericardium, and confirmed dysentery having set in. My companions were unwilling, however, to go without me, and decided upon waiting until Monday, in the hope that I might be sufficiently recovered to proceed; but on that day no hope remained. They all came into my room to bid me good bye, and I am persuaded we parted with each other with mutual regret. I compounded with Abdallah, who dealt liberally with me, instead of making me pay nearly all the money, as I fear our consul at Cairo would have done, had the case been referred to him, and I was left in bed alone.*

* In page 54 I mention the circumstance of two gentlemen being left behind at Suez, in consequence of one of them being taken ill. They were to have paid £40 each from Cairo to Mount Sinai and back; but it was clearly a case for a compromise. The matter was referred to our consul at Cairo on their return, and he awarded the travellers £3. 4s. out of the £80! It was contended, and truly, that the *camels*, which were the main item, were engaged from Cairo to Suez, and not for the return journey, each camel being charged each way 300 piastres, or about £2, and that three less were required home than out. Yet all that was allowed was 64s.; and this, I was told, was not for camels at all, but for provisions which the dragoman had not been required to buy, and for such as he could dispose of.

It was indeed a sad disappointment to me, not being able to visit Damascus; and of all places I wished to visit Bethel, now called Beitin, where Jacob heard the promise, "In thee and in thy seed shall all the families of the earth be blessed." Well might he exclaim, "How dreadful is this place! This is none other than Beth-el,—the House of God." But the prophecy has been literally fulfilled: "Bethel shall come to nought."

Dr. C. said I must get to sea as soon as possible, as that was the only human means he could see of saving me. But how was I to get to sea? I could not walk, and to ride on a horse was impossible. At length Mr. Hauser suggested that I should hire the takhtravan, meaning in Turkish, "a moving throne," and in Arabic, "a bed or bedstead that goes easy,"—a clumsy machine made strongly of wood, carried between two mules, by means of two long horizontal poles fitted in loops on their backs, the mules following each other, head to tail. But even in this Dr. Chaplin said I could not with any degree of safety travel for several days to come. I, however, resolved upon making an effort to catch the Austrian steamer at Jaffa for Alexandria on the 8th; so engaged the takhtravan for the 7th, having before me a long day for the 7th to Ramleh, and only three or four hours on the 8th to Jaffa.

During nearly the whole of this time I felt perfectly resigned to the will of God; and the many lifts I had had by the way when in that part of the world in 1847,—for instance, at Nackell, where I was able to set up my Ebenezer; (I., 431;) in the "Wilderness of the Temptation," where I had so powerful a manifestation of God's pardoning mercy, and of the awful sufferings of the Saviour; (I., 492;) and again when going from Mount Carmel to Tyre, when the threatening cloud was so suddenly dispersed; (I., 528;) I say, many of these lifts by the way were brought so powerfully to my remembrance that they were as little

hills Mizar, and kept me quietly waiting and watching the Lord's hand. If death were his will, I felt persuaded I was firmly fixed on the Rock of Ages; and I could and did adopt every word of Psalms xxiii. and ciii. as my own. I felt it to be an unspeakable mercy that God had written this book of remembrance in my heart, and now sent his Holy Spirit to turn over the leaves, as it were. I could see goodness and mercy in every page. I could see numberless instances in which mountains had been levelled, valleys filled up, and rough places made plain; and there was not a single line that I would have altered if I could. I had been led to pray for resignation, and my prayers had been answered; and when this is the case, sensibly felt, praise must succeed. So it was with David, with Hezekiah, and others; and we need support in prosperity as much as in adversity; nay more in the former case than in the latter; for in the former we are apt to say we shall "never be moved," and to become full and forget the Lord. (Prov. xxx. 9.) It is, indeed, in prosperity that a man can best be known. I have known instances where men have been all humility and kindness while they have been in a measure dependant upon me; but the instant they have had no further need of help or mediation, they have shown their true character by the basest ingratitude, notwithstanding that they were indebted to me, in a great measure, for their prosperity; and doubtless many of my readers have been similarly situated.

If we look upon trials and deliverances as mere passing events, we shall neither pray to be supported in the one or be thankful in the other.

It is true that on April 5th, though a little better, I felt my heart sink when I thought of my family. *Suppose* I were to die there, so far from home, 2,000 miles away, what would *they* suffer or rather what would they *not* suffer? I say I felt my heart sink; and over and over again I needed revivals and renewed testimonies to keep me from murmuring. "In my

distress I cried unto the Lord, and he heard me!" O what a mercy to be certain that the Lord hears us in our distress! I was at last enabled to leave them, as I had already left myself, in the Lord's hands.

I have thought several times since if a man really wish to know whether he love his wife and family or not, he should be brought to a spot like this. If that will not teach him, I know not what will.

To dwell, however, upon subjects of this nature in a work of general character such as this would neither be appropriate nor seemly. I, therefore, say no more. I have it in contemplation to issue a work at some future time, if spared, on Slavery and Redemption, in which I shall introduce something of my autobiography, and may then enlarge upon these points.

April 7.—Before 5 I was awoke by a noise surpassing all I had ever heard before or since, quarrelling, braying, and jostling. The landlord came in soon after, and said, "I need not call you, for I am sure you are awake." "Whatever is the matter?" I asked. "The Greek pilgrims going to the Jordan." Up I got, ill as I was, determined to have a sight of them, if possible; and *what* a sight,—men, women, and children in hundreds, densely packed in the streets, with their donkeys, provisions, beds, and additional white dresses, (their winding sheets for their burial,) which they dip in the Jordan, so that no one could move hardly; Arabs and Greeks bawling to each other by scores, and not one understanding a word the other said. Some *really* good-looking Greek women were amongst them, and some as ugly as human beings well can be. Not many horses. They were outside the gates. A number of English were also going, and seemed to be enjoying the "sport."

I cannot quit Jerusalem without publicly acknowledging the kindness of Dr. Chaplin, who paid me every possible attention, and would take no fee, and of Mr. and Mrs. Hauser, who did all for my

comfort which lay in their power. Their hotel (the Mediterranean) is still the best in Jerusalem, and is, as I said in my Vol. II., deservedly patronised. Porter, in his Guide Book, speaks disparagingly of it as of the other hotels in the city; but it was published in 1858. Travellers must not, however, expect large, spacious rooms, such as they may have in England and on the Continent, or even in Egypt; for if they do, they will be dissappointed; but they will find cleanliness and a well-spread table, quite as well spread as at the hotels in Cairo. The bread is, indeed, superior to that in Cairo.* Three travellers came into the hotel between 9 and 10 o'clock one night, and said to the landlord, "We are going away at 6 o'clock in the morning, and want provisions for three of us for two days." "Why," said the landlord, "how can you possibly have it in such a place as this, unless my servants sit up all night?" All was, however, I believe, prepared and ready.

Mr. Atkinson, who was surgeon to the mission when I was previously at Jerusalem, had left with his family to reside in England. Jews and Gentiles alike regretted his departure. Everywhere he was spoken of in the highest terms, both as to his ability and kindness.

There is an honest English shop, for English goods, kept by a Mr. Holman, and an extensive and honest German shop, for German goods, kept by a Mr. Spittler. I say "honest" in both cases, because in neither will purchasers find themselves imposed upon, they not having two prices for the same articles.

Before 7 o'clock the muleteer came to say the takhtravan was ready for me outside the gate. Mr. Hauser begged of him to take every possible care of me; and

* I was struck one day, when reading Luke xxiv. 42, with the account that the disciples gave their Divine Master a piece of a broiled fish and of a honeycomb. This, I have no doubt, means the honeycombed bread as mentioned by me in "Wanderings," II., 355.

the man put his hand on his head, to signify that I might walk over him if I pleased. Probably Jer. ii. 37: "Yea, thou shalt go forth from him, and thine hands upon thine head, for the Lord hath rejected thy confidences," may have some allusion to a custom of this sort, showing that, as the Lord had rejected him, his enemies might now ride over his head.

It was bitterly cold when I left, so that I required all the wrappering I had to keep me warm; but when I got into the plain it was just as scorching.

I found the takhtravan all very well on level ground, where a horse would have answered as well; but in passing over the hills it was quite as painful as the jolting of the horse. In addition to which, as the back bands in which the shafts were inserted, were loose on the mules' backs, I had continually to be changing my position, to balance the machine. Once the road was so bad that, come what will, I said I must get out. I did so; and only just in time; for soon afterwards the second mule came down on its hocks with a crash, with one end of the van upon him. Had I been inside, I should have been terribly bruised and shaken. I thought £6. 6s. was a good deal to charge for the use of the van; but when I saw the risk that was run of the van being smashed and the mules lamed, I did not think it too much. Nevertheless, when I think of the risk the traveller also runs and the pain he endures, I think he ought to be paid for travelling in it. At any rate, I think I shall have to be paid if I ever travel in it again.

I rested a little while at the *café*, at the foot of the hills of Judea, and at 4.30 arrived at the convent at Ramlah. I was soon in a comfortable bed. The muleteers wanted me to go on to Jaffa; but they knew not what I was suffering. Not that that would have made any difference, for the Syrians are the most unfeeling human beings on the face of the earth, I believe, very different in this respect to the Arabs. Nor is there any hospitality amongst themselves as

amongst the Arabs. I gave one of the muleteers a large piece of bread; he quickly put it in his bosom for fear the other should see it. In a little while I gave the other a piece, with precisely the same sequel.

April 8th.—I rose at 5, took some arrowroot, and arrived at Jaffa about 9.30. The steamer was in, and I was afraid I should be too late to go on board; but I was pleased to find it was not to leave until 4. I was kindly entertained by Mrs. Metzler, wife of Mr. Spittler's partner; and as some of the family were going to Alexandria in the afternoon, we went on board together.

Two youths and a boy (Syrians) carried my luggage, less than 80lbs., from the gangway of the steamer to the top of the saloon stairs. I offered them 6d. each, 1s. 6d. for two minutes' work; they indignantly refused it, so I gave them nothing.

Instead of leaving at 4, we did not leave until next morning. The steamer had a full cargo of oranges, &c., and the decks, before we left, were so loaded with sheep and cattle for Egypt that bridges had to be constructed over their heads, by which to pass from one part of the deck to another.

On April 10th we arrived at Alexandria, and I went direct to the Peninsular and Oriental Hotel. There I met with my Sinai companion, Mr. Leigh. Like myself, he looked very "sadly;" and I learnt subsequently that, on his way to Turin, to join Mrs. Leigh, he had a relapse, which reduced him almost to a skeleton. I was the more grieved to hear this, as I had found him an excellent travelling companion, and just such a one as would have made a good addition to our corps from Jerusalem.

The next day I left in the P. and O. Co.'s steamer, the "Ellora," for Malta. The ship doctor prescribed for me, and was the means of doing me much good.

The steamer was crowded with children from India, going to England for health and education. Though it would have taken any two of them to make one

decent one, yet, even reckoning by that scale, the number was large. A man must make great sacrifices who goes for 20 years to India.

At Malta I met with a gentleman who had just returned from Jerusalem, &c. He and his companions had felt a desire to visit Safia, a village at the S.E. end of the Dead Sea; but their Bedouin guard positively refused to go without an increase in their force. No less than 40 were, therefore, engaged, and black mail paid to the amount of £100. On arriving at the village, they found it in flames, and three dead bodies lying close by. The jars containing the corn of the villagers had been broken into, and much of the corn taken away. Six Bedouins made their appearance, but quickly disappeared. The village had been attacked by the Bedouins of Petra; and it was clear that, having taken only a portion of the corn, they might soon be expected to return for the remainder. The travellers, therefore, beat a hasty retreat. This was the reason why the Sheikh of Akaba would not guarantee the safety of travellers to Petra, as mentioned in page 60.

Of all places in the East that I have recently visited, I have seen none which have undergone so much improvement as Malta. The present Governor, Sir Gaspard Le Marchant, appears to go about his work like a workman. New streets are made, and old ones improved. Offensive smells have been checked, and few beggars comparatively are now to be seen. It is true that he has spent more money than some of the people like, and that they have been petitioning the Home Government for his removal; but there has never been a Governor yet who has met with the approval of the Maltese, nor will there be, let the Home Government try to please them as they may. And I must say I blush for some few English there who are aiding them in their discontent.

In Malta, without Gozo, there are 334 churches and oratories, 15 convents, and five nunneries; and, besides

abattis, there are 1,200 priests, being one to every 80 of the people, including women and children.

There is one institution in Malta which, I think, is neither sufficiently known nor appreciated. I allude to the Protestant College. This is for the education of Oriental youths of all classes, not only commercially, but in every way which can tend to their future welfare. The Earl of Shaftesbury is the patron.

No charge is made for the pupils. All is free. Of course the benevolence of the English supports the college.

I remained at Malta a week, and then left, by way of Gibraltar, for dear old England, reaching home on May 3rd. What a contrast to the burning desert and to the stone walls of Malta! In the evening I was cheered with the society of my family, the warblings of the nightingale, the perfume of flowers, and, above all, with a heart of gratitude to God for his innumerable mercies, and a humble testimony within that my thanksgivings were accepted of him, and that as he had been with me hitherto, so he would never leave nor forsake me, but when he has accomplished his will with me here, would land me safe in his heavenly port.

As soon as possible after reaching home, having attended only to a few indispensable matters, I wended my way to Malvern, the water and air of which place, combined with a modified hydropathic treatment, had on former occasions been so useful to me. But I made a great, a well-nigh fatal mistake. I went into the wrong house. I had, it is true, up to the time of that visit thought highly of the doctor under whose care I placed myself, and had also, on several occasions, received benefit while in his establishment; but then those occasions were when I needed only rest and change—rest from brain-work and change of diet, air, and water. *Now* my case was a serious one; and as I became gradually worse and worse almost every day, I began to fear that what had been often stated to me,

but as often rebutted by me, that the doctor had not a regular physician's diploma, was too true. And singularly enough, just at that time, that is, while I was in his house on this last, this unhappy occasion, a letter appeared in the "Malvern News" which, in conjunction with my gradually sinking state, caused me to think I had not contended on the right side of the question, and scattered my remaining faith in the doctor to the winds. It appeared, according to the "News," that, a few days previously, a question was put by Colonel French in the House of Commons to Sir George Grey, asking if it were true "that the Archbishop of Canterbury had the power to create Doctors of Medicine without their having undergone previous medical examination; to which Sir George replied that it *was* true, but that the present Archbishop had never exercised the power; but the letter in the "Malvern News" to which I have referred stated that the *late* Archbishop *had* exercised the power, in two instances, and that one of the gentlemen thus dubbed M.D. was Mr. ——, of Malvern, the very gentleman in whose house I was staying! Ill as I was, I opened wide my eyes with astonishment; and as I reflected upon the matter I could not help coupling the circumstance with the fact that, as I have already stated, almost every day I became weaker and weaker. But how could I get away? How could I return home? I was too weak to travel with any degree of prudence or safety, and I thought that *perhaps* in a few days I should gain a little strength and then be able to return home without risk. I therefore struggled through a fortnight; but every day for the latter part of the time, not only did my limbs more and more refuse to do their office, but I could perceptibly see the flesh wasting from my bones, till I came to the conclusion that if I remained much longer I should be placed beyond the power of returning home at all. I had only one alternative left. I strung up myself with laudanum and worked my way home, —a mere wreck of what I was only two weeks previously.

I sent for our usual family medical attendant, and, with the blessing of God resting upon the means used,—partly hydropathic and partly allopathic, the latter as well as the former being indispensable in many severe acute cases,—within three days a change for the better was manifest. The medical attendant's principal anxiety was that typhus would set in, for I was about as low as it was possible for a man to be without it. Everything in the shape of nourishment was provided for me, though, having been then suffering for more than three months from dysentery and its effects, I could not bear the slightest solid food.

The failure of Dr. —— to benefit me in no way shook my faith in hydropathy when in skilful hands, and when accompanied by moderate doses of medicine, just such as the most intelligent of the faculty are administering at the present day,—very different, as all admit, to the practice of twenty years ago, when bleeding and blistering, blue pills and black draughts, were all the rage. Therefore, as soon as I was again able to travel, which was about six weeks after I left Dr. ——'s, I returned to Malvern, and placed myself under the care of Dr. Gully.* What a workman! When I left home I was not able to walk a hundred yards without feeling faint, and a tremulous feeling all over; but on the fourth day after my arrival at "Tudor House," I was not only able to walk briskly along the hilly streets of

* While at Dr. Gully's, I saw our hospitable friend, Mr. M'Neille. He said that soon after L. and I left his "desert home," he was taken so ill that he was obliged to fly for his life. The thermometer rose to 124° in the shade. I would not live there a year for £10,000. He was under Dr. Marsden.

I have often regretted that the terms at Malvern are so high, £4. 4s. per week, besides extras; yet I think Dr. Gully, Dr. Johnson, and one or two others deserve all they receive. An establishment has recently been opened by an eminent surgeon at Leamington. The house, called "The Arbor-etum," is situated in the centre of 14 acres of ground, with pleasant walks. The proprietor, Mr. Hitchman, has been practising hydropathy for nearly 20 years, and is highly spoken of. His terms are only £3. 3s. per week.

the town, but to ascend the hill to St. Ann's Well. The second night I was able to lie on my back and on either side without pain, and to sleep for hours; neither of which had I been able to do for four months previously. By the time I had been there a month, I had gained so much strength that I returned home.

I do not write this from a desire to injure any person, but merely to put right some of my friends, who, knowing that I had been to Dr. ——'s and had returned home much worse than I went, have endeavoured to charge the evil upon hydropathy. But to do so is as unfair as it would be to declaim against surgery generally because some M.R.C.S. had unwittingly chopped off a broken limb instead of setting it.

I am persuaded that had I gone to Dr. Gully's or Dr. Johnson's in the first instance, I should, with the blessing of God, have been saved much suffering. I am now, (Sept. 22nd, 1864,) thanks to a good God, looking as well as I ever looked in my life, and gaining substance and strength every day. I have for years been suffering from dyspeptic consumption, and have a large cavity in my right lung. Knowing this, I ought not to have been so rash as to go to Mount Sinai. It was that which exhausted me, and thus predisposed me to fever and dysentery. It was *not* the climate, but my own imprudence; and my friends do not know what they are talking about when they write and say, "You must never go abroad again." Still I imagine it will require a large number of doctors to persuade me to go to Jerusalem again.

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